

CHAPTER V. OF THE LIBRARY.

The Library Committee shall divide the books and other articles belonging to the Library into three classes, namely: (a) those which are not to be removed from the building; (b) those which may be taken from the halls only by written permission of three members of the committee, who shall take a receipt for the same and be responsible for their safe return; (c) those which may circulate under the following rules.

Members shall be entitled to take from the library one folio, or two quarto volumes, or four volumes of any lesser fold, with the plates belonging to the same, upon having them recorded by the Librarian, or Assistant Librarian, and promising to make good any damage they sustain, while in their possession, and to replace the same if lost, or pay the sum fixed by the Library Committee.

No person shall lend any book belonging to the Institute, excepting to a member, under a penalty of one dollar for every such offence.

The Library Committee may allow members to take more than the allotted number of books upon a written application, and may also permit other persons than members to use the Library, under such conditions as they may impose.

No person shall detain any book longer than four weeks from the time of its being taken from the Library, if notified that the same is wanted by another member, under a penalty of five cents per day; and no volume shall be retained longer than three months at one time under the same penalty.

The Librarian shall have power by order of the Library Committee to call in any volume after it has been retained by a member for ten days.

On or before the first Wednesday in May, all books shall be returned to the Library, and a penalty of five cents per day shall be imposed for each volume detained.

Labels designating the class to which each book belongs shall be placed upon its cover.

No book shall be allowed to circulate until one month after its reception.





[redacted]

[redacted]



[redacted]

THE

PRINCIPLES

OF

GRAMMAR:

BEING

A COMPENDIOUS TREATISE ON THE LANGUAGES,

ENGLISH, LATIN, GREEK, GERMAN, SPANISH, AND FRENCH.

FOUNDED ON THE

IMMUTABLE PRINCIPLE OF THE RELATION WHICH ONE WORD SUSTAINS TO ANOTHER.

He brought in a new way of arguing by induction, and that grounded on observation and experience.—BAKER.

BY SOLOMON BARRETT, JR.,
PHILOLOGIST.

REVISED EDITION.

CAMBRIDGE:
METCALF AND COMPANY,
PRINTERS TO THE UNIVERSITY.
1854.

[redacted]

TO THE

YOUNG MEN'S ASSOCIATION OF THE CITY OF ALBANY,

MORE USEFUL IN THE

DIFFUSION OF KNOWLEDGE, THE CULTIVATION OF INTELLECT AND THE IMPROVEMENT OF MORALS,

THAN ANY OTHER INSTITUTION,

OF HUMAN ORIGIN,

ANCIENT OR MODERN,

THIS ESSAY,

DESIGNED TO SIMPLIFY THE STUDY OF THE LANGUAGES,

AND

FACILITATE THEIR ACQUISITION,

BY INTRODUCING A SYSTEM OF SELF-INSTRUCTION,

IS RESPECTFULLY DEDICATED,

BY

The Author.

ADVERTISEMENT.

When we inform the student of language, that "one word belongs to another," we have told him all that pertains to language; for a perfect knowledge of the English, Greek and Latin grammars consists entirely in the ability to give the words, in the respective languages, their proper relation to other words; and ascertain the part of speech, from that relation; therefore, we have, together with a table of relations, advanced a number of Theses, or Propositions, which we maintain as fixed and immutable truths; taken entirely *from the Languages themselves*, the perusal of which will advertise the scholar of the course pursued throughout the work. Further comment is needless.

SOLOMON BARRETT, Jr.

[redacted]

CONTENTS

OF

BARRETT'S GRAMMARS:

Being a Treatise on the Languages, English, Latin
Greek: founded on the Analytic Plan.

PART FIRST.

ENGLISH GRAMMAR AND LANGUAGE.

PART SECOND.

PRINCIPLES OF THE ETYMOLOGY AND SYNTAX OF THE LA LANGUAGE UPON THE ANALYTICAL PLAN OF ROOTS ADJUNCTS.

* The figures placed after the words refer to the rule; those in parenthesis ( ) to page 142

PART THIRD.

PRINCIPLES OF THE ETYMOLOGY AND SYNTAX OF THE GREEK LANGUAGE.

☞ All the above extracts and reading lessons, from 14 to 22, inclusive, are translated from the Greek into the English and Latin languages respectively, in the same manner as that described under §11.

OPINION OF THE PRESS.

From the Albany Academy.

The system adopted by Mr. Barrett, for teaching the principles of Grammar, is, in our opinion, well calculated to promote an acquaintance with that important branch of education.

T. ROMEYN BECK, A. M., M. D.,
Secretary of the Regents of the State of New York.
P. BULLIONS, D. D., Prof. Lang. Albany Academy.
S. CENTER, A. M., Prin. Albany Classical School.
A. CRITTENTON. A. M., Prin. Brooklyn Fem. Acad.

Extract from a Report of the Committee on Literature of the Legislature of the State of New York.

The undersigned, having examined Mr. Barrett's system of grammar, are of opinion that it is an improvement upon all methods heretofore adopted, and well calculated to facilitate the acquirement of a thorough knowledge of the languages on which it treats. We have also had the advantage of attending a public examination of his pupils, who had been instructed upon this plan. Their very creditable performances afforded the most gratifying and conclusive evidences, not only of the excellence of Mr. Barrett's theory, but of its eminence and unrivalled success in practice.

LUTHER BRADISH,
C. H. CARROLL,
PETER GANSEVOORT,
D. H. BISSELL,
HENRY F. JONES.

The following letter from A. B. Johnson, Esq., the distinguished *Philosopher*, *Statesman*, *Financier*, and PHILOLOGIST will be read with interest:

Utica, July 8th, 1845.

Mr. SOLOMON BARRETT, Jr.

Dear Sir—I have perhaps too cursorily examined your grammar, which you have recently published; but by the aid of your personal observations, I deem the book a valuable means of communicating not simply the etymological character of words according to their ordinary use, but the far higher knowledge of the etymological character which words acquire accidentally, by the manner in which they happen to be employed in a sentence. *I deem your book further useful as a means of teaching the rules of syntax, not simply as arbitrary laws*;

but as showing the principles on which the laws are founded, and thereby enabling a reader to understand sentences that otherwise, by their being elliptical or involved, would be unintelligible. I have no doubt, however, that before any person can employ your grammar to advantage, either in the instruction of himself or others, he must understand it in the way that you too, understand it; and this will require some little study and reflection. Indeed, I esteem your book much in the same way as I esteem a useful tool or instrument, *a knowledge of the mode of using it is indispensable to its utility.* With this knowledge acquired, *I believe it will communicate more of the philosophy of grammar than any other book that has fallen under my observation.*

Very respectfully your ob't serv't,
A. B. JOHNSON

"BARRETT'S GRAMMAR. The Principles of Grammar, being a compendious treatise on the languages, English, Latin and Greek, founded on the immutable principles of the relation which one word sustains to another. By SOLOMON BARRETT, Jr. Philologist. Albany, 1849."

Indiscriminate puffing has become such a matter of course, that an assurance of perfect earnestness may not always command belief. Nevertheless, in the remarks which we make concerning the work of which the above is the title, *we claim the credit of entire candor.* Having spent a large fraction of life in poring over lexicons, grammars, and other articles of etymological compost for fostering the growth of mind, we may assume to understand, to some extent, the merit of this class of works. All grammars have been constructed on false principles, or rather without reference to principle. Grammarians seem to have forgotten the evident fact, that language was a perfect thing antecedent to book-making,—which "having no law," was "a law unto itself," and as effective a medium of thought in the days of Noah, as in the hands of a Gesenius, a Buttman, or a Bullion. Their office was to explain, not make language—not to dig artificial channels, but to survey that which mind hath worn, during centuries, for its own utterance. Mr. Barrett seems to have perceived this and adopts a different course. Under his guidance the pupil forms his own grammar—*having no rules except those which the immutable and well-defined relations of words and the universal laws of all language impose upon him. His system is simplicity itself,* and we are certain that it will save to all who use it, (as it might have done for us, had it appeared a few years sooner) months of time which must otherwise be wasted in most irksome drudgery to no purpose.

Mr. Barrett's method of analyzing the Greek and Latin verbs, is of the highest value. With Thiersch's Tables and this work before him, a student must be stolid indeed, who can not master the Greek in a few months. This is no "Language without a Master" running wild among harmless children,—in short, no humbug: but a thing which we never expected to see—a new grammar which we could in conscience commend.

BENJAMIN J. TENNY, A. M.,
of the University of Vermont.

From the Poughkeepsie Telegraph.

After a careful examination of this work, we are inclined to give it our hearty approval, from the honest convictions that, on many accounts, it stands unrivalled among philological works. Mr. Barrett seems to have been eminently successful in his attempts to clear the science, of which for many years he has been a professor, of its mysteries, by introducing a perfectly new plan, which exceeds anything of the kind heretofore published. This system introduces the student at once to the language about to be studied, and, instead of requiring the scholar to commit scores of pages of definitions and rules, to serve a regular apprenticeship in the pedagogical tread mill, and to turn the crank of that grating machine as discordant as an old version of David's Psalms, in broad Scotch, at eight or ten dollars per quarter, gives him the ability to become his own teacher, by presenting on the same page a *Virgil*, a *Dictionary* and a *Grammar;* thus enabling him to deduce all his rules and definitions, from a practical analysis, not to be forgotten like rules and notæ benes, acquired without a knowledge of their practical application, but *which time itself shall never afterwards be able to efface from the tablet of the memory.*

No industrious young person, of mature age, claiming to be an American citizen, who may wish to educate himself, instead of leaning against the *inner walls of a college*, should be without the work, as we are satisfied that it will save three years of useless labor in acquiring these elementary principles of language.

From the Lansingburgh Democrat.

Barrett's New Grammar. We have just had laid upon our table a new work entitled "The Principles of Grammar, being a Compendious Treatise on the languages, English, Latin and Greek," by Solomon Barrett, Jr.

This Grammar is written upon an altogether new principle of analysis, by which any word of the Greek or Latin languages may be separated into regular analytical divisions, and by the addition of the proper prefix and terminative, be made to assume any part of speech required. This system of analysis is founded upon certain unvariable relations between the different parts of speech, and which are an unmistakable guide to accuracy. We have been able to give this work but a cursory examination; but we must say that it is the most perfect system of grammatical analysis with which we are acquainted, and we can most cordially recommend it to the perusal of those engaged in philological pursuits.

From the Troy Budget.

Barrett's Grammar. Being a compendious treatise on the Languages, English, Latin and Greek, on constructive principles, formed on the immutable relation which one word holds to another. p. 240.

This is a neatly executed work, printed on good paper and well bound, containing a complete analysis of the different languages, on which it treats, portrayed by the masterly hand of an

author who has personally instructed more than twenty thousand students, and devoted a life-time to the study of the languages. The subject is treated in a happy and laconic method, adapted to the capacity of a child, and at the same time worthy the attention of the man of science, the statesman, and the philosopher, and forming on the whole, a more useful manual *for the use of young persons desirous of reviewing their early studies, than any other work we have ever seen.* No young man should be without it.

The undersigned, having examined Mr. Barrett's new system of Grammar, and become acquainted with his method of teaching language, highly approve of the same: being fully convinced, that the ONLY CORRECT METHOD of teaching the grammar of a language is, from the language itself, and the most efficient method of fixing the etymology and syntax of any language on the mind, is, to deduce the definitions and rules from the actual relation which one word has to another.

Mr. Barrett's grammar, founded on constructive principles and without departure from standard authors, (except in a few cases, which are evidently for the better,) *teaches the student the whole science by induction*, and reduces the labor "*of several years to a few short and easy lessons.*" In short, we would recommend Mr. Barrett and his grammar to the favorable notice of the public as well qualified to give instruction in the science of which he is a professor.

JOHN FULLONTON,
Professor of Languages and teacher of the
College Class Whitestown Seminary.
D. S. HEFFRON, Principal Whitestown Seminary.
A. HACKLEY, Esq., Recorder of the city of Utica.

We, the undersigned, students in the Whitestown Seminary, having attended a course of lectures under the tuition of Mr. Barrett, say that we highly approve of his new work on the constructive principles of language, as also his method of instruction, and would highly recommend both to the public, as the most efficient, expeditious, and useful method of teaching language with which we are acquainted. His method is purely inductive, and is wonderfully calculated to fix the principles of syntax and Etymology, indelibly on the memory and render one sentence as easily parsed and corrected as another. We have most of us spent years in studying the rules of grammar from the works of the most popular writers on Philology, and can attest and certify that we have acquired a more correct knowledge of Syntax, Etymology and Prosody in ten lessons with Mr. Barrett, than we have previously attained. In conclusion we would say whoever may attend his lectures or use his work, in

order to acquire a thorough knowledge of grammar, will not be disappointed.

B. F. JOHNSON, Plainfield, Otsego Co., N. Y.
H. B. BROWN, West Winfield, N. Y.
D. R. JOSLIN, Plainfield, Otsego, Co., N. Y.
ALFRED WOOD, West Winfield, N. Y.
STEPHEN ADAMS, Unadilla Forks, N. Y.
JOHN G. HULL, Chelsea, Orange Co., Vt.
WATSON WALKER, West Winfield, N. Y.
ELISHA P. LADD, New Hartford, N. Y.
CHAUNCEY DEFENDORF, Canajoharie, N. Y.
G. C. FISH, Marcy, Oneida Co., N. Y.
W. WENDELL, Stark, Herkimer Co., N. Y.
HARVEY CRONK, Boonville, Oneida Co., N. Y.
R. A. JONES, Remsen, Oneida Co., N. Y.
DELOS SEEBER, Canajoharie, N. Y.
JOSEPH H. RICHARDSON, Marcy, N. Y.
STEPHEN A. CRONK, Boonville, N. Y.

From Hamden Sidney College, Virginia.

This certifies that we highly approve of Mr. Barrett's plan of teaching the principles of language, and after a rigid examination, consider him admirably well qualified to teach those principles with success. Our own observation and experience as instructors, have convinced us, that philological grammar is little understood, and poorly taught in our primary schools. Nearly all the young men who come to this institution, have committed the grammar by *rote*, but understood nothing about the principles of the language: Mr. Barrett's method of instruction is well calculated to correct this evil.

We are pleased with another part of his plan of instruction. He not only communicates a knowledge of the elements of the language, but endeavors, also, to convey some idea of its beauty and harmony. The English is really an elegant and harmonious tongue, but by an entire neglect of its prosody and poetry, it is, in the mouths of the great mass of population, a rough, uncouth jargon.

Mr. Barrett's book is the first of the kind which we have met with; its design seems to be a uniform and logical system of instruction in exercises; as such we highly recommend it to parents and teachers. J. P. CUSHING, President,
PETER McVICKAR, Prof. of Math.
H. A. GARLAND, Prof. Ling. Græce.
JOHN BURWELL, Prof. of Nat. Phil.

I concur in opinion with the faculty of Hampden Sidney, that Mr. Barrett is well qualified to teach the principles of grammar, and that his method is good.

JOHN H. RICE, D. D., President,
of the Virginia and N. Carolina Union Theological Seminary.

I have seen the system adopted by Mr. Barrett for teaching the principles of English grammar, and have conversed with him on the subject. I am fully satisfied of the utility of his plan, and think its introduction into our schools would greatly facilitate the study of grammar, and tend to improve the scholar in elegant and correct composition.

JOHN V. N. YATES,
Late Superintendent of Common Schools of the State of N. Y.

From the Rahway (N. J.) Register.

We have received from the author a most capital work entitled "Barrett's English, Latin and Greek Grammars." Mr. Barrett presented us with his work at the close of an interesting *grammatical talk* we had with him which lasted above an hour. We had not conversed with him five minutes, however, before we found that he had fully "bottomed the subject" of grammar—and we must, here, in candor state that we have not yet met with any individual (and we have met with *adepts* in our time) who so thoroughly comprehended (at least in our view) the subject of grammar as does Mr. B. He is, indeed, a perfect grammatical enthusiast and will convey more sound philological information in an hour than most others can do in a year. His conversation and his book are "one and the same." He has the whole philosophy of the subject at his fingers' ends— and to those about commencing the study of grammar we would say by all means possess yourself of Barrett's book, with (if possible) a word of grammatical counsel from the author. We shall recur to the subject again.

From the Utica Democrat.

BARRETT'S GRAMMAR. This is a book of some two hundred and forty pages, designed to simplify the study of the English, Latin and Greek languages. It is said to have met the approbation of a vast number of classical scholars, and to be worthy the attention of the public. The author has paid great attention to these departments of education, and his suggestions are, therefore, entitled to consideration. The book is handsomely printed and bound.

From the Utica Gazette.

The author has compressed into some two hundred and forty pages all the *essentials* of grammar, dictionary and reading book, for acquiring a knowledge of the English, Greek and Latin languages. At least so the preface says, and so we should judge as far as we have ability to determine. It is particularly valuable to those who may desire to burnish up their early classical acquirements, avoiding by its novelty the danger of nauseating, by the revival of recollections of school hours and dog eared text

books. It is a model of brevity, *densis et brevis*, an unsurpassable illustration of the *multum in parvo.*

The difficulties usually attending the study of language, which tire and disgust so many, are to be ascribed far more to the improper mode of teaching than to any thing intrinsic; but it pursued in the manner laid down in Professor Barrett's work, it becomes extremely simple, easy, and perfectly intelligible. If teachers will burn their grammars, and permit their students to study language, we think some progress will be made.

We have long regarded the method usually pursued in introducing students to the reading of "the dead languages," as extremely injudicious and unphilosophical. More time is wasted in studying the "*grammar*" than is necessary to make the student well acquainted with the *language*—sufficiently so, that he shall be able to form a grammar for himself. Besides, the methods adopted for the formation of the Latin and Greek *verbs* are needlessly cumbrous, and in *some* respects, radically erroneous. The student is taught rules which are *false*, and by following which he is plunged into darkness and confusion. *Etymological analysis is not studied with perspicuity, and the scholar knows about as much of the real nature and force of words when he leaves college, as when he enters it.*

Rev. C. P. GROSVENOR, A. M, of Dartmouth College.

New York, May 24th, 1849.

Mr. S. Barrett, Jr.,

Dear Sir—Having devoted some of my leisure moments to the perusal of the work on language which you have recently published, I feel an honest assurance in giving it my hearty approval. Your original tables of the Greek and Latin verbs I consider as leading features in your excellent work; and I have no hesitation in believing that every teacher and classical student will admire the plan you have adopted to render the complex forms of Latin and Greek, plain, simple and comprehensive.

I would also advert to your method of giving to each word in a sentence, a *connection* or *syntax* to another word in the *same sentence*, as commencing to teach grammar at the *right point.*

In conclusion, I feel confident in the assertion that *no grammar can be made that will, in point of principle, supersede the one of which I now speak—because it corresponds so accurately, not only with obvious reason and plain common sense, but also with the very nature and structure of those languages of which it is a most perfect exposition, and counterpart—until that structure itself shall be changed, which is, in regard to the Greek and Latin languages, a matter of impossibility.*

E. G. WHEELER, M. D.

From the Albany Knickerbocker.

TELEGRAPHIC EDUCATION. It has been sagely considered by some of our modern philosophers that one's ideas are composed of something analogous to the electric fluid; and that the months and years of time and study formerly appropriated to education, were so appropriated on the same principle that the foot pad or donkey was considered once the most expeditious means of forwarding correspondence. Since, however, we have found the means of sending news round all creation before Time shoulders his scythe of a morning, the school boy becomes impatient of the years of educational drilling required heretofore to give him an ordinary education. The old plan of putting pupils into the ocean at first to scour the coast in search of the mouth of rivers, and then compelling them to paddle up stream against the current and rapids till they find the source, is about considered as commencing at the wrong end. Some years ago a Yankee came among our Dutch population, offering to teach the English grammar in a month's time to any person of common sense, so that they could read and write correctly; a class was formed and after going through the course seemed satisfied that the teacher had done all that he promised. Yesterday this gent presented himself again in town after an absence of ten years, *with a large blank book bound in red morocco,* containing apparently several thousand subscribers' names to a grammar he has just published, which, he says, will enable one to learn the languages so as to read them understandingly, and write them correctly in a short time. We were among the faithless, and turned to his subscription book to see what scholars had countenanced him by their subscription, when we found the presidents and about all of the professors of Union and Hamilton Colleges, besides a large number of others, whose literary reputation have made their names familiar to us, had subscribed for his book.

Among these were William H. Seward, Millard Fillmore, Hamilton Fish, Luther Bradish, John A. Dix, Gideon Hawley, A. C. Flagg, T. Romeyn Beck, Peter Bullions, Alonzo Crittenton, Robert Murray of Queens county, Kingston, John Van Buren, Silas Wright, Jr., J. V. L. Pruyn, and others, including *nearly all the regents of the University of the State of New York,* and more than *five hundred graduates* from the colleges.

A few general principles, said Mr. Barrett, the gentleman spoken of, will show you how to analyse any language and understand it; there are not so many different words in a language as people imagine, but the different terminations and combinations convey the different meanings. Take, for instance, the word *convocaveris,* said he, and separate it into its different parts —con-voc-av-eri-s, *con* is a preposition and means *together, voc* is the root of the word and means *called, av* merely denotes the

first conjugation, *eri* means *mayst have*, and *s* signifies *thou*; now translate, commencing where you left off, and you find it reads, *thou mayst have called together*. Now you have the word analysed, and understand its parts, which will make a multitude of other words by different combinations and terminations, and each of those words you can understand by knowing the rules by which they are composed, and the meaning of their parts.

After this brief explanation, we were satisfied that Mr. Barrett's system of teaching language is the only one extant, calculated to free the student from an adverse current and an eternal quarantine; and waft him onward with a gentle tide to the desired haven of the most consummate knowledge of grammatical erudition.

BARRETT'S GRAMMAR. I would take pleasure in adding my name, as a teacher, in recommendation of this work, were it not that it had already received the sanction of many men of influence and learning. The author of these "PRINCIPLES OF GRAMMAR," has, evidently, investigated thoroughly the philosophy of language, and his work, as it respects the English and Latin, is the first departure from that stereotyped code of arbitrary rules which has constituted the dry text in our schools and colleges; and which has been but a poor blind guide in introducing the pupils to the laws of these dialects. What the German philologists have accomplished for the Greek, Mr. Barrett has effected for the Latin and English; namely, to define the *principles* which underlie them, and with these to construct a philosophical arrangement which shall be true to the facts involved in their origin and growth, and to the laws of thought. He would teach the pupil to prosecute his study of a language as a naturalist would an examination of the functions of an organized being—a plant, or an animal. That, as in a tree, the root, the branch, or the fruit can sustain no separate existence nor answer a purpose, except as united, the one to the other, in the unity of the general life of the tree; so the noun, the verb, the adjective, &c., can have no separate existence or import, save as united by syntax into an expression of any particular idea; and which relation gives to each word its name and use. From the diction "*one word belongs to another*" as his point of departure, he proceeds to exhibit the relations, and *all* the relations which can be obtained among the parts of speech, the limits of the modification of nouns, and of verbs, in conforming to the conditions of number, person, gender and case, &c.; that a word is never a noun or other part of speech in virtue of its separate *technical* meaning; but by having the syntax of such part of speech, and from the fact of its occupying a certain position in the organic abode of a sentence. ABNER BENEDICT, A. M.,

Late Principal of Essex Co. Academy, Vt.

We, the undersigned, having examined some of the students taught by Prof. Barrett, say that they would not only bear an examination for common school teachers in any part of the state, but what is more, they would bear an examination in Grammar in any college in the United States.

JOHN F. McGERRY,
President of Emmetsburgh College.
SOLOMON SOUTHWICK,
Ex-Regent of the University of the State of New York.

Joseph Lancaster was the first, if I mistake not, who simplified our common system of grammar, and rendered it more easy and comprehensive to our youth, at the commencement of their studies, but it more especially belonged to yourself, to lift the veil of obscurity from the old philology of the schools, and establish a new system, which for utility in application, and facility in acquisition, stands unequalled in the annals of elementary literature.

Very Respectfully, JAMES A. MOTT

☞Barrett's new Series of Grammars, to which so many of our most illustrious, and highly esteemed Citizens have added their names in testimony of approval, has been entirely revised and corrected, is printed on paper of the best quality, bound in a superior style, and is one of the prettiest books, now for sale in the U. S.

It is delivered to ☞ *Subscribers, only*, at one dollar and fifty cents per copy, payable ON DELIVERY.

THESES.

1. The Etymology of a word depends entirely on its Syntax, or relation to another word; hence a word that has no Syntax can have no Etymology: *i. e.*, before any word becomes a part (of speech) of a sentence, it must be incorporated into that sentence of which it is a part.

2. The Case of nouns and pronouns is that relation or position which they have to *another word;* therefore, a word having *no relation* to any other word, is in no *case* or *position* whatever; as, nominative, man; possessive, man's; objective, man. Now, the word *man*, as arranged above, is in *no case*, neither *is it a "part of speech."*

3. In translating from one language to another, the *(Syntax)* relation and *(Etymology)* part of speech, *remain unchanged.*

4. That the root of a word will continue to have the same meaning in all languages into which it may be incorporated, as it had in the original: as, test (is,) a witness; fer (o,) bring; (at) test; testi (mony); testi (fy); (re) fer; (pre) fer; (de) fer, &c.

5. The Ancients wrote their language to be read from the *right hand to the left*, and *without spaces between their words;* consequently, all Greek and Latin verbs are compounds, and are to be read from the right to the left; after having reduced them to their simple elements, by separating mentally or by spaces, the root, conjugation, mood and tense, number and persons. Splen-d-e-a-t is not a single word, to be read from left to right—LIGHT—GIVE—MAY—IT; but this word contains five distinct parts, beginning at the right. The first is the person and number, (1, t,) *it* (2, a,) *may* (3, e, 2d conj.) (4, d, root, d[o],) *give* (5,' splen,) *light.*

Etym.	*Root.*	*Root.*	2 c.	*Sub. pr.*	3 *s.*	*Prep.*	*Root.*	*Inf. pr.*
Verb.	Splen -	d -	e -	a -	t,	Trans -	i -	re.
Deff.	light	give		may	it,	over	go	to.

NOTE.—The man of letters will see, at a glance, the soundness of the position here taken, and that since the languages were confounded at the tower of Babel, (or babble,) no method could be more effectual in perpetuating ignorance, than the common method of translating verbs, from the left hand to the right.

6. Declinable words in the languages of antiquity, consist, generally, of one root and of several terminations:—VID-*e-o*—in this word, VID is the root, and means *see ; e*, second conjugation, and, as we have not, in English, four conjugations, it can not be translated ; and *o* denotes *indicative mood*, *present tense*, *first person singular*, *I see*. AM-*av-isse-m*—AM, root, *av*, first conjugation, *isse*, subjunctive pluperfect, *m*, first person singular: (m) *I* (isse)

might have (av)* *(am) loved*, [*Ama.*] De-*u-m*—de, root, and means *God*; *u* denotes that the root *de* is of the *second declension*, *masculine gender*, and *m* marks the *accusative singular* in all declensions, except the third declension neuter.

7. A word never becomes a noun or any other part of speech by being used *technically*, or independent of its meaning; but by having the *syntax* of a noun (or other part of speech), as John *is a scholar:* is is a verb, them is a pronoun, in which *John*, *is* and *them* become *nouns* by having the syntax of nouns.

8. Detached words, as arranged in the columns of spelling books and lexicons, are *no parts (of speech or) of a sentence*, until they are actually used in a sentence.

9. Every word, before it becomes a part of speech or sentence, and before it can be parsed, must be connected to not more than two, nor less than one other word, called the *single* and *double* relation.

Note.—The interjection being a virtual sentence, has no relation, except with the vocative or case independent.

10. A participle, before it can become a part of speech, must hold either a *single* or *double* relation to some other word; and the moment this relation is given to it, the participle vanishes, and the word becomes either an *adjective* or *verb*; thus:

Mr. Wright, *respected* by the people, was elected.

* Not translated, being the conjugation.

This word *respected*, is capable of receiving *two* constructions, as *respected* Wright, an *adjective*; Wright, *who was respected*, a *passive verb*. Every one can see that this word can only be called a *participle* while it remains in its unconnected or *no-part-of-speech* state; therefore *there is no such part of speech as a participle*—for the (syntax) *relation* or *connection* of these words, *by which alone a word becomes a part of speech*, will immediately give them *all* the etymology of either the verb or adjective.

GRAMMAR.

GRAMMAR, derived from Γραμματευς, (*Grammateus*,) a *writer*, in its most comprehensive sense, signifies the capacity or ability to write a language in such a manner as will give to each word and phrase in the sentence, that constructive relation to the other words in the *same sentence*, which the universal consent of all men using the same language, has assigned to them; but, in a more *confined* and *technical* sense,

Grammar is that science which presents the *constructive* principles of the language or languages of which it treats: *con*, together, *struĕre*, to build; therefore, a work which purports to be a "Treatise on Grammar," ought, rather to *point out clearly* THIS CONSTRUCTIVE RELATION, which exists among the words in a sentence, and by virtue of which they become parts of speech, than to be a *mere transcript* of *definitions* and *rules* from the *grammars of antiquity!* which are of but little use in guiding the student in the *structure* of his sentences, or in "writing and speaking the language with propriety." And here let the student be admonished, that *no person* has ever yet been able to either *speak* or *write* correctly, who was ignorant of the *actual* relation or *natural dependence* which is found to exist between the words and members of a sentence, and which it is the peculiar province of the grammarian to make *clear* and *plain.*

Language (derived from *Lingua*, the *tongue*,) is the faculty of communicating our thoughts to each other, by *pronouncing* or *writing* certain *words*, which the universal consent of mankind has agreed should stand for a fixed and definite idea. Grammar is naturally divided into four parts:

ORTHOGRAPHY,	ETYMOLOGY,	SYNTAX, and	PROSODY.
LETTERS,	WORDS,	SENTENCES,	ACCENT.

NOTE. — We shall here omit the Orthography of the English and Latin, and insert the Greek Orthography in its proper place, when we come to speak of that language.

ORTHOGRAPHY is the art of expressing words by their appropriate letters.

SYNTAX is that natural dependence which one word has to another word or words in the sentence, from which it derives its etymology, or part of speech; for a word that has no syntax, can have no etymology; and for that reason we have designedly placed Syntax before

ETYMOLOGY, which treats of the various parts of speech which words become, in consequence of this syntax, or relation to other words in the same sentence; their various declensions and conjugations, and also of their derivations.

PROSODY treats of the laws of versification and the rules of punctuation.

NOTE. — The syntax and etymology of a language are inseparably connected, and it is almost impossible to contemplate one without the other, thus. — An adjective is a word joined to a noun, to express its quality, is an etymological definition; but the moment you add an example, as *white* paper, you give the word *white* a syntax, or relation to paper, without which relation to paper, or some other name, it never could be an adjective.

TABLE,

EXHIBITING ALL THE RELATIONS OF WORDS IN ENGLISH LANGUAGE.

Single Relation,		COLD 1 day.	Adjective, belonging to ——
Single, Noun—		MAN 2 walks.	Nominative case to ——
	O	MAN, 3	Case independent.
		MAN 4 being killed.	Case absolute.
		MAN'S 5 horse.	Possessive case, before—
	Saw	MAN, 6	Objective case, governed by——
	To	MAN, 7	Objective case, governed by——
Double,	John,	HE 8 is.	Pronoun.
Single,	John	IS. 9	Intransitive verb.
Double,	Scott	CONQUERED 10 Mexico.	Transitive verb.
Single,	Mexico	WAS CONQUERED. 11	Passive verb.
Single,	Moves	SLOWLY. 12	Adverb, qualifying ——
Preposition,	Book	OF 13 Fate.	Preposition, adjective relation.
Double,	Smiles	O'ER 14 repose.	Preposition, adverbial relation.
Double,	Two	AND 15 three.	Conjunction, connecting words.
Double,	He may stay	OR 16 he may go.	Conj., connecting sentences.
No relation.		ALAS! 17	Interjection, no relation.
Single,		CAN 18 go.	Auxiliary verb.
Single,		EXTREMELY 19 cold.	Auxiliary adjective.
Single,		VERY 20 swiftly.	Auxiliary adverb.
Single,		ALMOST 21 to.	Auxiliary preposition.

Note.—Every one of the eighty thousand words in the English language, when arranged in a sentence, will take the place of, and of course, become the SAME part of speech as one of the twenty-one words in the foregoing scale.

From the preceding Scale, it will appear, that the parts of speech are eight:—Adjective, Noun, Pronoun, Verb, Adverb, Preposition, Conjunction and Interjection.

1. An Adjective is a word having a single relation to, and restricting the extension of, a noun; as, a *cold* (1) day, *good* (1) pen, &c.

2. A Noun is the name of a person, place or thing, provided it has one of the six relations given to the noun *man* in the preceding scale; as, *George* (2) studies *grammar* (6) at his *father's* (5) *house* (7), under the *instruction* (7) of a *tutor* (7).

3. A Pronoun is a word used instead of a noun, and has a double relation; as, *John* went to New York, where *he* (8) *will remain*: relation, John, *he* will remain.

4. A Verb is a word expressing existence of, or action performed or received by, its nominative; as John *is* (9) well; Jane *studies* (10) grammar; Mexico *was conquered* (11) by Scott. This part of speech may have either a single or double relation.

5. An Adverb holds a single relation to the verb, to express the manner of existing or acting; he *moves swiftly* (12); John *studies* his lessons *diligently* (12).

6. A Preposition is used to connect the phrase in which it occurs to a preceding noun or verb; thereby giving to the phrase an adjective or adverbial relation; and, to govern an objective case, consequently it always has a double relation. The jessamine *clambers* (IN (13) FLOWER) *o'er* (14) the thatch. The FLOWERY jessamine *clambers there.*

7. A Conjunction is a word of a double relation, used to connect one word or sentence with another; as, two *and* 15) three are five; James went to New York, *but* (16) his brother remained at home.

8. An Interjection is a word having no relation; as, *alas!* (17) he is gone forever!

We now present the student with the following exercises on the preceding part of our work, as a system of instruction highly important to the student, and which will be found far more useful than the common method of reviewing by questions and answers.

METHOD.

Orthography,...............	Letters.
Syntax,......................	Sentences.
Etymology, ...	Words.
Prosody,....................	Poetry.

EXERCISES FOR CLASS IN THE SCHOOL ROOM.

ORTHOGRAPHY.

Teacher. Orthography is the art of spelling: now, give me the orthography of the following words: (*See plate.*)

	Class, (in concert.)	
The,	T h e ,	*the*
Midnight,	M i d n i g h t ,	*midnight*
Moon,	M o o n ,	*moon*
Serenely,	S e r e n e l y ,	*serenely*
Smiles,	S m i l e s ,	*smiles.*

What is spelling called? *Orthography.*

SYNTAX.

Teacher. Give me the syntax, or relation, of the following words:

		Class, (in concert.)	
The,		*The*	1 moon,
Midnight,		*Midnight*	1 moon,
Moon,		*Moon*	2 smiles,
Smiles,	moon	*Smiles*,	9
Serenely,	smiles	*Serenely.*	12

Teacher. What is this natural union of one word to another called? *Answer*, *Syntax*

NOTE. — For various reasons, not now necessary to give, we prefer that all the answers should be given by the class in concert or unison.

ETYMOLOGY.

Teacher. Now, give me the etymology of the same words, as I pronounce them:

	Class, (in concert.)	
The,	*The,*	an adjective.
Midnight,	*Midnight,*	an adjective.
Moon,	*Moon,*	a noun.
Serenely,	*Serenely,*	an adverb.
Smiles,	*Smiles,*	a verb.

Teacher. What is this classification of words called?
Class, (in concert,) answer, *Etymology.*

PROSODY.

Teacher. Now, give the prosody of the same:

Class, (in concert.)

The mid | night moon | se rene | ly smiles.

Teacher. What part of grammar is that composition, written in a regular succession of accented and unaccented syllables? *Answer, Prosody.*

SEE PLATE—SECTION II.

Teacher. Give me the syntax of the second section on the plate.

	Class, (in concert.)		
O'er,	Smiles, *O'er*	14	repose.
Nature's,	*Nature's*	5	repose.
Soft,	*Soft*	1	repose.
Repose,	O'er *Repose.*	7	

Teacher. Give me the etymology of the same words.

	Class, (in concert.)	
O'er,	*O'er,*	a preposition.
Nature's,	*Nature's,*	a noun.*
Soft,	*Soft,*	an adjective.
Repose,	*Repose,*	a noun.

* The Instructor may use his own judgment in calling this word a noun or adjective, as the *possessive case* always has the *syntax* of an *adjective.*

SEE PLATE — SECTION III.

Teacher. Give me the syntax of the words in the third section.

Class, (in concert,)

No,		*No* 1	cloud.
Low'ring,		*Low'ring* 1	cloud.
Cloud,		*Cloud* 2	obscures.
Obscures,	cloud	*Obscures* 10	sky.
The,		*The* 1	sky.
Sky,	obscures	*Sky*, 6	

Teacher. The etymology of the same.

Class, (in concert.)

No,	*No*,	an adjective.
Low'ring,	*Low'ring*,	an adjective.
Cloud,	*Cloud*,	a noun.
Obscures,	*Obscures*,	a verb.
The,	*The*,	an adjective.
Sky,	*Sky*,	a noun.

Teacher. Give me the prosody of the second and third sections together.

Class, (in concert.)

O'er nat | ure's soft | re pose.

No low' | ring cloud | ob scures | the sky.

Teacher. Give me the syntax of this sentence: "Steam boats are made use of by merchants."

Class, (in concert.)

Steam boats,	of	*Steam boats*, 7	
Are made,	use	*Is made*, 11	
Use,		*Use* 2	is made.
Of,	use	*Of* 13	steam boats.
By,	is made	*By* 14	merchants.
Merchants,	by	*Merchants*. 7 *	

Is this sentence incorrect? It is.

How will it stand when corrected? Of steam boats, use is made by merchants.

* By the above sentence, it will be seen, that this method of syntax, once attained, will correct every incorrect sentence in the language; for, as soon as the syntax is given, the error appears; and just so soon as the error is apparent, any person could correct it.

Teacher. Now give me the syntax of the sentence, "The sun is a thousand times larger than the earth."

Class, (in concert.)

The,		*The* 1	sun.
Sun,		*Sun* 2	is.
Is,	sun	*Is*, 9	
A,		*A* 19	thousand.
Thousand,		*Thousand* 19	times.
Times,		*Times* 19	larger.
Larger,		*Larger* 1	sun.
Than,	sun is	*Than* 16	earth is.
The,		*The* 1	earth.
Earth,		*Earth* 2	is.

Teacher. Let me have the etymology of the same sentence.

Class, (in concert.)

The,	adjective.
Sun,	noun.
Is,	verb.
A,	auxiliary adjective.
Thousand,	auxiliary adjective.
Times,	auxiliary adjective.
Larger,	adjective.
Than,	conjunction.
The,	adjective.
Earth,	noun.

Much as man desires, a little will answer.

Teacher. Syntax. *Class*, (in concert.)

Much,	for the	*Much*, 7	
As,	much, desires,	*As*, 8 and 6	
Man,		*Man* 2	desires.
Desires,	man	*Desires* 10	as.
A,		*A* 1	little.
Little,		*Little* 2	will answer.
Will answer,	little	*Will answer.* 9	

Teacher. Etymology. *Class*, (in concert.)

Much,	noun, object., gov'd by *for*.
As,*	rel. pron., stands for *much*, obj.

* Relative pronoun, standing for much, governed by desires.

Man,	noun, nom. case to *desires.*
Desires,	verb, transitive.
A,	adjective.
Little,	noun.
Will answer,	verb, intransitive.

A little will answer for the much which man desires.

We now present the student with an Engraving, representing more fully the relative position of words in a sentence. The first cut on the plate, contains this sentence:— "The midnight moon serenely smiles." Now, as this diagram represents a single tree; so, *themidnightmoonserenelysmiles*, is only one sentence; and, as there are several *parts* of the tree; so, also, is this sentence divided into several *parts;* as the trunk sustains its branches, so, also, the trunk word, *moon*, sustains all the other branch words in the sentence; as the branches are constituted such, from the connection or position which they hold to the trunk, so, also, do the branch or dependent words actually become parts of speech, in consequence of their *relation to the noun* as a *sustaining trunk.* And as the body of a tree is constituted a trunk, from its sustaining relation to the branches, so the noun derives *its case* entirely from that relation which it holds to other words; and, as the roots, trunk and branches must be *un*ited to form a *whole* tree, so the *parts* of (a) speech must be *un*ited to form a speech; and, as there could be no branches without a trunk, so, also, if we had no *nouns*, (neither a creator nor a creature,)

we could have no *adjectives* to limit, *verbs* to express the actions of, *conjunctions* to connect, *prepositions*, showing relations between, or *pronouns* standing for beings which have no existence, any more than we could have a world without a God, or a part of any thing without a whole to which it is related. God never made a part without a whole: he did not make a part of a man, namely, the head, and ordain that it should be sustained from four to seven feet in altitude, above the earth, without a body to sustain or limbs to support it, and hold learned discussions on philology and its anomalies. This business of creating parts without a whole, of making parts of speech without syntax, seems to have devolved upon the *learned grammarian.*

☞ MODE OF USING THE PLATE.

1. The student will give the word which he wishes to parse, its true relation, by pronouncing it, together with the word or words with which it is connected.

2. He will then place the word on the parsing table after the *same figure* that is placed over the word, and parse it, filling the blank or blanks with the word or words with which he has previously joined it on the plate, and apply the rule; fill the blanks with the word he is parsing, and the word or words on which it depends as a part of speech, and if he will *continue these exercises until he has perfectly committed these parsing lessons to memory,* he will find no difficulty in learning grammar.

1. Midnight, *a* 1—is an adjective, having a single relation to, and restricting the extension of ——.

Rule 1. Every adjective belongs to a noun; as, —— ——.

2. Moon, n—is a noun, the name of a thing,
c—common, not applied to individuals,
f—feminine gender, personified by smiles,
3—third person, spoken of,
s—singular number; it denotes but one object,
2—nominative case, it precedes the verb ——.

Rule 2. The nominative case precedes the verb; as, —— ——.

9. Smiles, v—is a verb; it denotes existence,
r—regular; it forms its past tense in *ed*,
in—intransitive, having a single relation to ——,
ind—indicative mood; it simply indicates or declares
pr—present tense; it represents present time,
3 s—third person, singular; to agree with ——.

Rule 9. A verb agrees with its nominative case, in number and person; as, —— ——.

12. Serenely, adv—an adverb, having a single relation to, and qualifying ——.

Rule 12. Adverbs qualify verbs; as, —— ——.

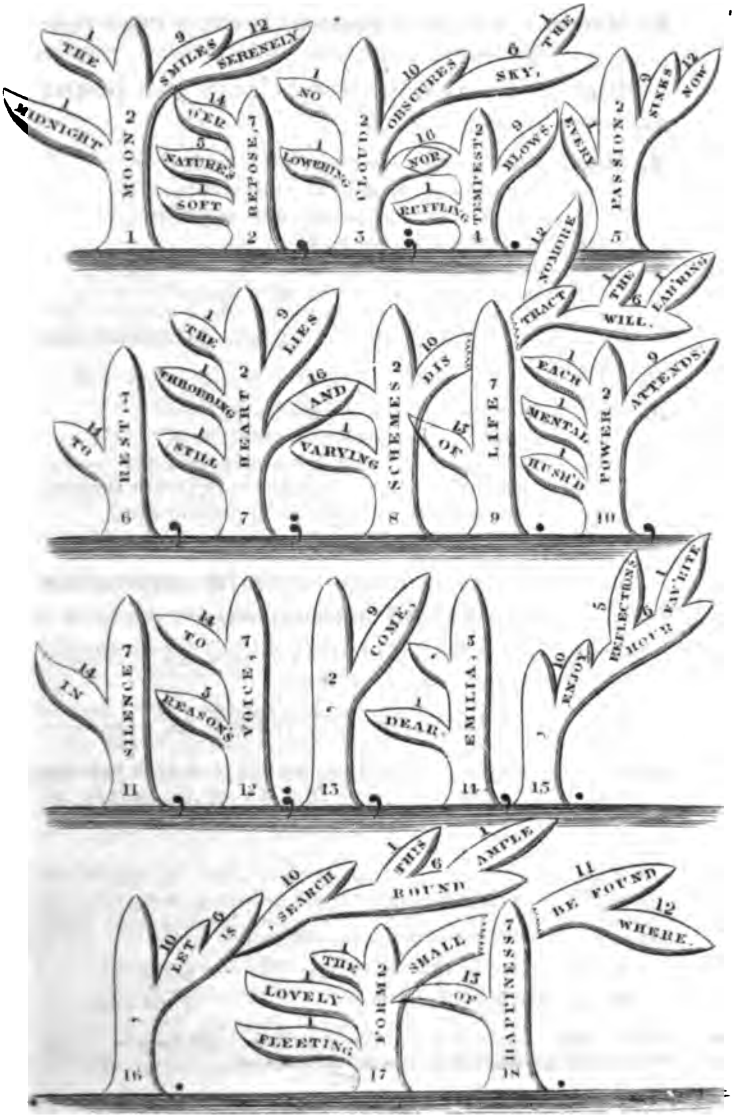
14. O'er,* prep—a preposition, having a double relation to —— and ——, and giving its phrase an adverbial relation to the verb ——.

* When the *antecedent* of a preposition is a *verb*, the phrase containing the preposition has an *adverbial* relation to that verb; and when the *antecedent* is a *noun*, the phrase which the preposition heads, has an *adjective* relation to that noun—thus:

Moon *smiles o'er* nature's soft *repose*.	Smiles *there*.
Heaven hides the *Book of* Fate.	*Fatal* book.

Where *fatal* is equivalent to "Book of Fate," and *there* to "O'er nature's soft repose;" thus showing the relation.

BARRETT'S ENGLISH SYNTAX



Copy right secured.

Relation—Book OF *Fate.*

13. OF, prep—a preposition, having a double relation to —— and ——, giving its phrase an adjective relation to the noun ——.

5. NATURE'S, n—is a noun; name of a thing.
c—common; not applied to individuals.
n—neuter gender; it denotes neither sex.
3—third person; spoken of.
s—singular number; it denotes but one object.
5—possessive case; it precedes the noun ——.

RULE 5. The possessive case precedes the noun; as, ——'s ——.

7. REPOSE, n—is a noun; name of a thing.
c—common; not applied to individuals.
n—neuter gender; it denotes neither sex.
3—third person; spoken of.
s—singular number; it denotes but one object.
7—objective case; governed by the preposition ——.

RULE 7. Prepositions govern the objective case; as, —— ——.

2. CLOUD, n—is a noun; name of a thing.
c—common; not applied to individuals.
n—neuter gender; it denotes neither sex.
3—third person; spoken of.
s—singular number; it denotes but one object.
2—nom. case; it precedes the verb ——; *Rule* 2.

10. OBSCURES, v—verb; it denotes an action performed.
r—regular; it forms its past tense in *ed.*
tr—transitive; having a double relation to —— ——.
ind—indicative mood; it indicates or declares.
pr—present tense; it represents present time.
3 s—third person sing.; to agree with ——; *Rule* 9.

6. SKY, n—is a noun; name of a thing.
c—common; not applied to individuals.
n—neuter gender; it denotes neither sex.
3—third person; spoken of.
s—singular number; it denotes but one object.
6—objective case, governed by the transitive verb —.

RULE 6. Transitive verbs govern the objective case; as, ——— ———.

Relation—Mexico *was conquered.*

11. WAS CONQUERED, v—verb; denoting action received.
r—regular; it forms its past tense in *ed.*
pas—passive; expressing action received by its nominative.
ind—indicative mood; it indicates or declares.
imp—imperfect tense; represents past time.
3 s—third person singular; to agree with —; *Rule* 9

Sentence and relation.

John, (went to Albany, where) *he* (8 & 2) *will remain.*

8. HE, p p—is a personal pronoun, standing for and agreeing with ——, in gender, person and number; nominative case; it precedes the verb ——; *Rule* 2.

Sentence aud relation.

Cloud obscures sky, NOR tempest blows.

16. NOR, con—is a conjunction, having a double relation to, and connecting the sentences, —— —— ——, nor —— ——.

RULE 16. Conjunctions connect words and sentences; as, —— —— ——, (con.) —— ——.

17. ALAS! int—is an interjection; a word having no relation.

Sentence and relation.

George 2 regards 10 his lesson 6.

2. GEORGE, n—is a noun; name of a person.
p—proper; applied to individuals.
m—masculine gender; it denotes males.
3—third person; spoken of.
s—singular number; it denotes but one object.
2—nominative case; it precedes the verb —; *Rule* 2.

Sentence—He is the *person whom* (8 & 6) I *saw.*
Relation—*Person whom* 8—*saw whom* 6.

8. Whom, r p—is a relative pronoun, having a double relation to *person*, with which it agrees in gender, number and person, and to *saw*, by which it is governed; *Rule* 7.

AUXILIARIES.

Sentences and relation.

John *can* 18 write *much* 20 better on a *very* 19 pleasant day, than in a storm.

James went *almost* 21 to New York.

18. Can—is an auxiliary verb, forming the potential present of *write.*

19. Very—is an auxiliary adjective, qualifying *pleasant.*

20. Much—is an auxiliary adverb, and qualifies *better.*

21. Almost—is an auxiliary preposition, and qualifies *to.*

Rule 18. An auxiliary holds a single relation to its principal; as, —— ——.

SUPPLEMENTARY PARSING.

Sentences.

Mary, 3 can you write a letter for me?

Moon 3 that meets the orient *sun* 6.

The *general* 4 being killed, the army was routed.

3. Mary, f—feminine gender; it denotes females.
2—second person; spoken to.
ind—case independent.

Rule 3. All nouns of the second person, are in the case independent; as, O ——.

4. **General**, 4—in the case absolute, preceding the participle —— ——.

Rule 4. The case absolute precedes the participle; as, —— ——.

3. Moon, f—feminine gender, by personification.

6. Sun, m—masculine gender, by personification.

Sentence—Heaven (from all creatures) hides the Book (of Fate.)

1. Heaven 2 hides 10 the Book, 6—is a transitive sentence, because it contains *three* sentence words.
[Hides 2] from all creatures—is a prepositional phrase, having a single adverbial relation to its antecedent verb ——.
[Book] of Fate—is a prepositional phrase, having a single adjective relation to its antecedent noun.

Sentence—Our Father, who art in heaven.

Who 2 art 9 in heaven—is an intransitive sentence, because it contains but *two* sentence words, having a single adjective relation to its antecedent noun ——.

Sentence—Mr. Jones, *respected* (1 & 11) by his friends, *was elected* sheriff.

Relation—*Respected* 1 Jones—Jones, who was *respected*.

Respected, part—is a participle, having *two* distirct relations by virtue of which it becomes either an adjective or verb.

ON CORRESPONDING AND EXILED CONJUNCTIONS.

We often meet with what are called "Corresponding" and "Exile" conjunctions; but they all have the same relation that OR16 has in the table; thus:

*As*16 the young *bears seized* on the *repast*, so16 *we snatch* our fill.

Now, this word AS is a corresponding conjunction; corresponding to *so*, and expressing a comparison of equality between the two sentences, like the *sign* of *equality* (not plus nor minus,) in Mathematics; thus:

2, as 16 bears seized repast ═══,
1, so 16 we snatch fill ═══.

If you wish to make *as* a conjunction, invert the terms 2 and 1, thus:

1, So 16 we snatch our fill,
2, As 16 the bears seized on the rich repast.

In *all* cases, one of the corresponding conjunctions must be *exiled* or thrown out of its proper place. These conjunctions may both be inserted between the two sentences, thus:

The bears seized on the repast, *so* ═══ *as* we snatch our fill.

By rendering this sentence plenary, *(full,)* both conjunctions will have their proper *place* and *relation:*

The bears seized on the repast, *so* 16 we snatch our fill;

and,

We snatch our fill, *as* 16 the bears seized the repast.

In the following sentences:

2, IF 16 you wish to be a grammarian,
1, You must study.

.F is *exiled* from its proper place. Now, invert the sentences, thus:

1, You must study,
2, IF you wish to be a grammarian.

1, A youth would boast his skill to curb the steed;
And,16 (3, as16 he passed the gazing throng,)
2, The idiot wonder they expressed, was praise.

Now transpose,

1, Youth would boast, &c. 2, AND16 2, Wonder was, &c
As16 3, he passed the gazing throng.

Jacob went up into a mountain, and,16 as16 the sun rose, he worworshipped the Lord.

As16 no part of English, Latin or Greek Grammar is of more importance, or more difficult to acquire, *than*16 an actual knowledge of the relation of the conjunction, without which it is impossible, *either*16 to write *or*16 punctuate correctly: *therefore*,16 we have extended these remarks to great length. The common method of learning the conjunctions BY THE LIST!! instead of *relation*, is an insult upon, *and*16 degrading to, human nature. You will, therefore, see the necessity of first establishing the fact, *that*16 the conjunction actually *con-nects* (from *con*, together, *nectĕre*, to link,) sentences, *before*16 you can have any conception of its being a *con-junction*, (*a* con et jungĕre,) *a-joiner-together-of-sentences.*

We have extended these remarks, AS no part is more difficult.
No part is more difficult THAN knowledge of this relation (is.)
It is impossible to punctuate, EITHER it is impossible to write.
It is impossible to write, OR it is impossible to punctuate.
As no part of grammar is more difficult, THEREFORE we have, &c.
Method of learning is an insult, AND method of learning is degrading.
You will see the necessity, &c., THAT the conjunction connects, &c.
You will see that the conjunction, &c., BEFORE you can have any, &c.

Having given the student a general view of the parts of speech and their relation, it is now proper to call his attention to the

SENTENCE,

which we shall present in its ancient, unbroken state, without *spaces* or *points*, that we may afterwards, by introducing *punctuation* between the *phrases*, and *spaces* between the *words*, give the student, not only an idea of a sentence, but of the manner in which a writer (γραμματευς) would proceed in forming a sentence and also of the *use* of punctuation.

AN ANCIENT UNBROKEN SENTENCE.

ThemidnightMoonserenelysmileso'erNature'ssoftRepose
Nolow'ringCloudobscurestheSkynorrufflingTempestblows

By introducing a *space* between *moon* and *serenely*, we shall divide the first sentence into its logical subject and predicate.

Logical subject.	*Logical predicate.*
ThemidnightMoon	serenelysmileso'erNature'ssoftRepose.

Here we see, that a *logical subject* is the nominative, together with all other words having a relation to it, and the *logical predicate* is the verb, and all those words which modify or hold a constructive dependence upon it. Now we will, by introducing into this sentence *three* more spaces, and a point, draw out the grammatical nominative and verb, and divide the sentence:

	Nominative.		*Verb.*	
Themidnight	moon	serenely	smiles,	o'erNature'ssoftRepose.

The grammatical nominative is the single noun or pronoun preceding, *(in construction,)* and having a single relation to the verb; as, *moon*2 smiles; and the grammatical predicate is the single verb used to assert the existence or action of that nominative; as, moon *smiles*.9 Hence, words in a sentence naturally fall into this two-fold division: *sentensic*, or those which form the sentence; and *insentensic*, or those which have *no sense* until they are united to the sentensic.

Insentensic.	The midnight		serenely	o'er Nature's, &c.
Sentensic.		moon 2	smiles 9	

Hence, a sentence is always formed by the union of a being to its own existence or action, and is constituted by the connection of not more than *three* nor less than *two* words; as,

Moon 2 smiles 9 (9 two words.)
Cloud 2 obscures 10 sky 6 (10 three words.)

Having disposed of the first sentence, let us look to the second. If we introduce a semicolon before the conjunction *nor*, we shal divide this compound to simple sentences; as,

Nolow'ringcloudobscuresthesky; norrufflingtempestblows.

Should we proceed further with this sentence, it would be a mere repetition of the first; therefore we shall leave this task to the student, who, we apprehend, will have no difficulty in dividing it into words, by the intro-

NOTE. — Any word holding the 2d, 6th, 9th, 10th or 11th relation, (see Table of Relations) must be sentensic; all others are insentensic.

duction of spaces, and pointing out the logical and grammatical subject and predicate, and distinguishing the sentensic from the insentensic words.

EXERCISES IN PARSING.

[NOTE. — The figures placed after the words, refer to the *Table of Relations*, the *Plate*, the *Parsing Lessons* and *Rules*.]

As16 two1 young1 bears2 in14 wanton1 mood,7
Forth12 issuing1&9 from14 a1 neighboring1 wood,7
Came9 where12 the1 industrious1 bees2 had18 stor'd,10
In14 artful1 cells,7 their8&5 luscious1 hoard;6
O'erjoyed,1 they8&2 seized,10 with14 eager1 haste,7
Luxurious1 on† the1 rich1 repast.6
Alarmed11 at14 this,1 the1 little1 crew2
About14 their8&5 ears,7 vindictive12 flew.9
The1 beasts,2 unable1 to sustain10
The1 unequal1 combat,6 quit10 the1 plain:6
Half-blind1 with19 *rage7 and16 mad1 with19 *pain,7
Their8&5 native1 shelter6 they8&2 regain;10
There12 sit,9 and16 now12 discreeter1 grown,1&9
Too20 late12 their8&5 rashness6 they8&2 bemoan;10
And16 this1 by14 dear1 experience7 gain,10
That8 pleasure2 's ever12 bought11 with14 pain.7
So,16 when12 the1 gilded1 baits2 of13 vice7
Are placed11 before14 our8&5 longing1 eyes,7
With14 greedy1 haste7, we8&2 snatch10 our8&5 fill,6
And16 †swallow-down10 the1 latent1 ill:6
But16 when12 experience2 opes10 our8&5 eyes,6
Away12 the1 fancied1 pleasure2 flies.9
It8&2 flies,9 but16 oh!17 too20 late12 we8&2 find,10
It8&2 leaves10 a1 real1 sting6 behind14 (it.) MERRICK.

* The phrases *with rage* and *with pain*, have an auxiliary adjective relation to *blind* and *mad*.

† *Seized-on* and *swallow-down* are compound transitive verbs.

PARTS OF SPEECH.

The parts of speech are eight: Adjective, noun, pronoun, verb, adverb, preposition, conjunction and interjection.

An adjective is a word holding a relation to a noun, and limiting its logical extension.

NOTE.—Under this class of words are included the article, participle, and all other words holding the same relation to a noun which the word *cold* holds to *day*, in the preceding table. The word *the*, in Greek, is called the definite article; being used there to define the *gender* of the noun to which it belongs; and as this adjective is always used in Greek Lexicons for tnat purpose, and is declinable like other Greek adjectives, they called it the definite article; ὁ *mas.*, ἡ *fem.*, τὸ *neut.*, corresponding to the Latin *ille*, *illa*, *illud*, (he, she, it). Old writers have continued to call it an article, although it has no such use in English, neither does it define or ascertain what particular thing is meant: *the* book, *the* zone, *the* man, *the* table; *the* does not refer to any *book*, *zone*, *man*, or *table*, previously mentioned, because the words have not been previously mentioned in this paragraph. Supposing there shonld be but one *book* in the room, certainly the book is of itself a very definite article, and cannot be made more so by prefixing *the* to point it out and show how far its signification extends, than it is without the: as, book; and should there be *two* books, by prefixing *the* no person on earth could possibly tell which was meant by *the* book. The *large* book: which word enables the person addressed to understand which book is meant, *the* or *large?* There are two books on the table, a large and a small one; the *learned schoolmaster* commands his *learned disciple* to bring him *the* book, and he brings him the small one; whereupon he punishes the boy for not bringing the right book. The boy says that he could not tell by *the* which book was meant. The learned gentleman repeats the punishment, and gets into a passion, calling him a *blockhead* for not knowing what book is meant, when he has defined the book by the *definite article* the—*the* book means the *large* book. After

this display of *wit* and *talent*, the master goes home, and orders the girl to set *the* table for dinner. She asks him *which* table, (as there are *three* in the house—*a* mahogany table, *a* cherry table, and *a* pine table;) *the* learned gentleman is surprised at the *stupidity of servant girls*, that do not know *which particular table* is meant, when he has defined it by THE, the DEFINITE article. The master condescends to modify his language, from *the* table, to her limited capacity, and says: the *cherry* table. The girl tells him that she knows which he means, and that if an article is a word added to a noun to ascertain *which* table is meant, as he has taught her, that the word *cherry* is the *article.*

Suppose that you wish to point out a particular chair, which is standing in the room in which you are reading this dissertation, and you say: "The chair which stands by the door," as there are generally more chairs than one in a house; which one, is pointed out by *the*, the chair, *the* (definite) chair. Suppose you say to a visitor: "Take the chair which stands by the window," is it by *the*, or the qualifying phrase, *which stands by the window*, that he learns which one you mean? But, says the friend of soothsaying, does not THE refer to some chair previously mentioned? No; because none has been previously mentioned. To tell the truth, you would say, that you said to your friend, on entering, "take the chair," without previously mentioning any chair.

The word *article* is derived from *articulus*, a hinge. Let us talk it in English. There are two hinges in the English language, viz: a definite *hinge!!* and an indefinite *hinge!!!* If the word *hinge* is applicable as a part of speech, the conjunction, preposition, and relative pronoun, would constitute the *hinges* of language, as without one of these hinges, or connectives, no relation could take place between one phrase or sentence and another, as: God (who) spake (by) Moses (and) the prophets.

In order to constitute a word an adjective, it must have the syntax of an adjective; that is, it must be joined to a noun, and must, at all events, limit its logical extension. A noun without an adjective is invariably taken in its broadest extension, as: *Man* is accountable. *America* is a

fine country. A *knife* is a useful article. The *rose* is beautiful. In these expressions, the words, *man*, *America*, *knife*, and *rose*, are taken in their *broadest* extension, meaning, respectively, *all* mankind, the *whole* continent, *all kinds* of knives, and *all kinds* of roses. Now, if we wish to express a *part*, we use the *adjective*, and say: *white* man, (excluding the blacks,) *North* America, (and exclude the South,) &c., from which it will be readily perceived by the student, without dwelling longer on this point, that the legitimate use of an adjective is, to enable us to distinguish one object from another, to define them, and that any word which has a syntactic relation to and *restricts the extension* of a noun, *by excluding a part*, is an adjective in its nature, whether it expresses quality or not, as: *this* room, (alluding to the room in which you are while reading this); *this* is nothing but an *adjective*, as it restricts the extension of the *noun* room, by excluding all other rooms on earth. A *he* goat, (excluding the female.)

Although there are various kinds of adjectives, it will not be necessary to form them into distinct classes, as others have done, who say, "they express quality;" because our definition, "restricting the extension of a noun," includes within its extension every adjective in the English, Latin and Greek languages, (with the exception of *all*, *every*, and a few others, which are used to give the noun its broadest and emphatic extension,) therefore, a division of the adjective into classes, can be useful to that grammarian who is yet ignorant of the real nature and use of this part of speech. There are two kinds of phrases which have the same relation to a noun that the adjective has, growing out of this simple fact, that they restrict the extension of the noun, as: America, "which lies north of the equator," or, *North* America; book "of fate," fatal book; "planets (which are) roling," or roling planets.

See Partciples, Relative Pronouns, and Prepositions.

COMPARISON.

Adjectives have three degrees of Comparison, viz: *Equality*, *Comparative* and *Superlative*, besides, the *positive* state.

1. The *positive* state restricts the extension of the noun, without a direct comparison, as *cold day*, *sharp knife*, *long line*.

2. A *comparison* of equality, is effected when two nouns are compared by *as*, and *as* or *so*, and said to be of equal *extension*, as: *Jane* is *as* tall *as* her *sister*.

3. The *comparative* degree is used to compare *two* nouns, (not three,) and asserts, that the one to which it belongs has a greater or less extension than the other, as:— the second *line* is *longer* than the first.

4. The *superlative* degree is used to compare three or more names, and affirms that the noun to which it belongs has a greater or less extension than all others, as: the third is the longest line, (of the three.)

As as, comparison of equality, affirmative, the line *a* is *as* long *as* the line *b*; *a* ——, *b*——.

So as, comparison of equality, negative, the line *a* is not *so* long *as* the line *b*; *a*——, *b*————.

Positive state,

A long —— line.

Comparative,

The second is a long————er line than the first.

Superlative,

The third is the long——————est line of the three.

These are all the degrees mentioned by writers on English grammar; but there are in reality as many, or more than we have numbers to express, thus: this day is *sixty* degrees colder than yesterday; the sun is a *thousand* degrees (or times) larger than the earth.

OF THE NOUN.

A Noun is the name of a person, place, or thing: as, George, London, pen. But, in order to constitute a word a noun, it is absolutely and indispensably necessary that it should have one of the six relations given to nouns on the Table of Relations.

That is, any word having one of these six relations will become, in consequence of that relation, a *noun*, without being used technically or independent of its meaning: as,

*Is*2 is a verb2; *them*2 is a pronoun2; *the*2 is a word2 of three letters7; *of*,2 *to*,2 and *for*,2 are prepositions.2

In these examples, the words marked with figures are nouns, and in the same case in which man is, opposite the corresponding figure on the Table of Relations, page 10.

On the other hand, a word having neither of the six relations given to man, can never, by any possibility of construction, be a noun, although it should happen to be the name of a person, place, or thing; thus, the word *man*, when you give it the syntax of *cold*, becomes an adjective, in consequence of its relation: as,

He hired a *man*1 servant,6
On a *cold*1 day7.

And if you give to this word the syntax or connection which *conquered* has, it will become the same part of speech, viz: a transitive verb: as,

Scott2 *conquered*10 Mexico.6
The government2 will *man*10 their ships6.

The wall is *extremely*19 thick; extremely, aux. adjective.
The wall is *quite*19 thick; quite, aux. adjective.
The wall is *three feet*19 thick; three feet, aux. adjective.
The wall is *very*19 thick; very, aux. adjective.

The term anomaly means that one word has a different construction from another; the term analogy signifies that words having the same syntax, relation, or construction,

must, from the necessity of that very construction, be the same part of speech. Now, is the word "feet," in the above sentence, *analogous to*, or *anomalous from* the other words in *italics?* We first ask the learned grammarian to give us the syntax. He will agree that it holds a relation, as arranged in the above sentence, with *thick;* three *feet thick.* Let me ask the student, who may be reading these remarks, if he ever knew a noun *constructed* with an adjective? And do words become nouns in consequence of that construction? If the auxiliary adjective, (or adverb, as styled by old authors,) are nouns, *without a governing word*, it would form one of the greatest anomalies that ever existed in language.

EXTENSION OF NOUNS.

By *extension*, we mean the number of individuals to which the noun can be applied; thus: "Man is accountable to his Maker." Here, *man* is a noun, in the *singular number*, denoting but one; and yet, by its logical extension, it includes every individual of the human race; for if there were *one* human being that was *not* accountable, the proposition, that "Man is accountable to his Maker," would not be true.

COMMON, (*broadest extension.*)
PROPER, (*limited extension.*)

1. A COMMON NOUN is one including within its extension, a whole *race*, *genus* or *species;* as, man, country, tree, animal, being.

2. A PROPER NOUN is one whose extension is limited to a single individual, by being appropriated to one; as, George, Albany, Mohawk.

NOTE.—A *common noun*, unaccompanied by an *adjective*, is invariably taken in its *broadest extension.*

It now remains to be shown how a noun may be *limited* in its extension, or prohibited from extending to the whole race, of which each individual is a part; and this is effected in three ways:

1. By appropriating to an individual a *proper name.*
2. By *prefixing* an adjective; and
3. By *subjoining* to a noun, a section of an adjective relation.

And, *first*, a noun may be restricted in its extension, by assigning to individuals a proper name, thus: George, David, John Randolph, Josephine, Florilla, Stanwix, and Mary, are proper names, used to point out certain individuals, included in the extensive *common name*, *Man.*

New York, Albany, Troy, Utica, Oneida, Pennsylvania, Rome, Syracuse, Hudson, St. Lawrence, Mohawk, Mississippi, each restricts the extension of the more extensive noun, *city*, *county*, *state*, *village* and *river*, to an *individual;* and

Secondly, a noun may be restricted in its extension by an adjective; as, table, carving, butcher, pen, pocket, and butter knife, are six *fractions*, of which knife *is the whole.*

Sharp knife $\frac{1}{2}$, } equals knife 1.
Dull knife $\frac{1}{2}$, }

From this view of the subject, we deduce the following rules:

1. Every greater includes the less.
2. All the parts united form a whole.

Thirdly, a noun is restricted in its extension, by subjoining a section of an adjective relation; as,

1. Father, (broadest extension.)
2. *Our* Father, (extension limited by *our*,) father of *us.*
3. Our Father *who art in heaven*, or our *heavenly* father.
4. Heaven hides the book *of fate*, or *fatal* book.

In the third example, *who art in heaven*, restricts the extension of *father;* and in the fourth, the word *book* is restricted by the adjective section *of fate.* Hence, the

RULE. No word in a period can have any

greater extension than the other words or sections in the same sentence will give it.

GENDER.

Nouns have two genders:

1. *Masculine*, which is applied to *males*.

2. *Feminine*, which denotes *females*.

All names, except of males and females, are of the *ne* (not) *uter* (either) of the two genders, unless they are converted into the masculine or feminine gender, by *personification*, a figure of speech, by which *life* and *action* are attributed to inanimate objects; or, by some adjective, verb or pronoun, representing a gender: as,

Gray *twilight* had clad all things in *her* sober livery.
Sweet is the breath of *morn*, *her* rising sweet.
Pleasant is the *sun*, when *he* spreads *his* orient beams.

Twilight is personified by *had clad*, and gender designated by *her*.

Sun, *masculine*, personified by *spreads*, designated by *he* and *his*.

Twilight, *her*, *feminine*, by personification.
Morn, *her*, do. do.
Sun, *he*, *masculine*, do.

There are, also, a few words, as, parent, friend, cousin, relation, stranger, child, &c., of the *common* gender.

PERSON AND NUMBER.

There are two persons of nouns; the *second*, when *spoken to*, as, *O,*[3] *man;* and the *third*, when *spoken of*, as *man*[1] *walks.*

NOTE.—On the Table of Relations, *O*,3 *man*, is in the *second person*, and in the case *independent;* whereas, the word *man* in its other five relations, is in the *third person.* So also in the Latin and Greek languages. The *vocative case* is always in the *second person;* but all other cases are in the *third:* and, in all languages, the first person is invariably represented (not by a noun, but) *by a pronoun.*

Nouns have two numbers; the *singular*, which denotes but *one object*, as, *chair*, *pen*, *table;* and, the *plural*, which denotes more than one, as chair*s*, pen*s*, table*s*.

(CASE) OR POSITION.

The word *case*, means the position which a noun or pronoun holds to another word in the sentence.

NOTE.—In the Table on the scale of relations, page 10, it will be seen that the noun has six positions, from No. 2 to 7 inclusive; and it is this *relation* to another *single word* that gives the noun a *case* or position; for if it had *no* relation, it could have *no* case.

Suppose some very *learned* and *distinguished* author should insert, in his learned treatise on English grammar, the following table:

Singular.		*Plural.*	
Nom.	MAN!	*Nom.*	MEN!
Poss.	MAN'S!!	*Poss.*	MEN'S!!
Obj.	MAN!!!	*Obj,*	MEN!!!

What grammarian would not see at a glance, that the word *man* has *no relation*, and, in reality, *no case?* Let me ask, to what verb is the *first man* the nominative? *Nom. man!* And what does the second *man's possess*, that it should be written, *poss. man's?* And is the last *man* in the *objective* without a governing word, *obj. man?* Even the child might justly conclude, on examining such a display of *wit* and *talent* as the above learned table exhibits, should he be called on to decypher its meaning, that the word *singular*, heading the first column, could mean nothing else than that it is *singular*, *very singular* and *passing strange*, that a noun which has no connection to any thing in heaven above or the earth beneath, should, in consequence of its *non-relation*, be in the nominative, possessive and objective case.

Seriously, the word *man*, as arranged in all the grammars extant, is not even a part of speech. Let us make this word *man*, a part of speech, by incorporating it with a sentence:—He hired a *man*1 servant. Here *man* is *construed* with servant, and becomes an adjective, and can be in *no case* whatever; for *adjectives, in English, have no case.* Again:—They will *man*10 their ships. Here, *man* is not a *noun*, but a *transitive verb.*

Let us now, as Brown says, "use it ☞ *technically*, and ☞ *independent* of its meaning," and it will be a noun: *Man*2 walks. Here the word *man* is truly a noun, as we think, simply because it has the syntax of a noun, and not because it is used *technically* or *independent* of its meaning! as quoted above, from the learned Mr. Brown. This is about as classical a reason as Mr. Hamblin, a learned gentleman, who some years ago, published an abridgement of Murray's Grammar, gave for the definite article. The learned gentleman, in order to elucidate, and, at the same time, give *originality* to his *valuable work*, introduced into it this *original sentence:* "The *bee* is an industrious insect." Now, as none of his readers could tell what *particular* bee was meant by *the*, it being plain that *bee* was taken in its broadest extension, he accompanied the sentence with this learned commentary: "*The* is a *definite article*, BECAUSE *it points out the* SIGNIFICATION OF THE NOUN BEE"!

Such classical definitions as these, quoted on this page, are so useful, *learned*, *classical*, *original*, and so deserving

of UNDYING FAME and ETERNAL PERPETUITY, that we hope the reader will pardon us for the digression, and not accuse us of plagiarism, for incorporating them into this work.

DECLENSION OF THE NOUN.

The positions of the noun and pronoun in English are six: thus,

1.	JOHN reads.	Nominative, it precedes the verb, *reads.*
2.	O JOHN.	Case independent, after O.
3.	JOHN being killed.	Case absolute, before the part.
4.	JOHN's book.	Possessive case, precedes the noun, *book*
5.	Saw JOHN.	Objective case, follows the verb, *saw.*
6.	To JOHN.	Objective case, follows the preposition.

NOTE.—Every noun and pronoun in the English language, when arranged in a sentence, must have (in order to constitute it a noun or pronoun) one of the above relations; hence we deduce the following

RULES FOR THE CASES, OR POSITIONS.

1. The nominative case precedes the verb.
2. The independent case follows the interjection O.
3. The absolute case precedes a participle.
4. The possessive case precedes a noun.
5. The objective case follows a verb; or,
(6. The objective case follows a) preposition.

NOTE.—In reading these rules, let the word *position* be substituted for "*case*," and it will be plain to the most limited capacity. The above rules can be understood and applied by him only who has acquired the capacity to give to each noun and pronoun, in a sentence, its true relation; and that these rules do not apply to the position which words have, independent of their grammatical construction.

OF THE PRONOUN.

A PRONOUN is a word used instead of the noun: as, the *man* is industrious, therefore *he is* contented.

NOTE.—If, in the above definition, you read the three words in italics thus—(*man*), *he is*—you give to the pronoun *he* its true relation; for all pronouns have a double relation; and all refer to their antecedents, for gender, person and number, and to another word for case; hence, HE is a personal pronoun, standing for, and agreeing with, MAN, (in *gender*, *number* and *person*,) and in the nominative case, because it *precedes* the verb *is*. Therefore, no word of a *single relation* can possible be a *pronoun*—as, *every*1 man—this adjective cannot be a PRO-*noun*, because it stands FOR no noun whatever; hence, there can be no such thing as an *adjective pronoun*, or a *promomnal adjective*.

DECLENSION OF PERSONAL PRONOUNS.

SINGULAR.

	Nominative.	*Possessive.*	*Objective.*
1st person.	I (write).	My (pen).	(To) me.
2d person.	Thou (art).	Thy (book).	(Saw) thee.
3d. per. m.	He (is).	His (farm).	(With) him.
3d. per. f.	She (went).	Her (fan).	(With) her.
3d. per. n.	It (is).	Its (form).	(Heard) it.

PLURAL.

	Nominative.	*Possessive.*	*Objective.*
1st person.	We (are).	Our (house).	(To) us.
2d person.	Ye (go).	Your (pen).	(To) you.
3d person.	They (are).	Their (pen).	(To) them.

OF THE RELATIVE PRONOUNS.

The relative pronouns are: *who*, *which*, *what*, *that*, and *as*. These words are, in both numbers and persons, without change, except *who*, which is thus declined:

Nominative.	*Possessive.*	*Objective.*
Who (is, or are).	Whose (temple).	(To) whom.

The words *what* and *as* are relative pronouns of a two-fold case, in certain constructions: as,

From what7, 2 is recorded; he speaks as6, 6 he thinks; from the facts7 which2 are recorded; and, he speaks the thoughts6 which6 he thinks.

OF THE VERB.

A VERB is a word used to express the *existence*, or *action* performed or received by its nominative: thus,

Nom. Existence.	Nom. Action performed.	Nom. Action received.
Wood *is*.	John *splits* wood.	Wood *is split* by John.

Wood2 is9. *Is* is an intransitive verb, denoting existence.
John2 splits10 wood. Transitive verb, denoting action performed, by the nominative *John*.
Wood2 is split11. A passive verb, denoting action received, by the nominative *wood*.

OF VERBS REGULAR, IRREGULAR AND DEFECTIVE.

1. A verb is regular when it forms its imperfect tense and perfect participle by adding *d* or *ed*.
2. A verb is irregular, when it will not do this.
3. And a defective verb is one that cannot be conjugated through all its moods.

Regular verbs—walk, walked; love, loved; rule, ruled.
Irregular verbs—run, ran; am, was; see, saw.
Defective verbs are—can, may, quoth, ought, &c.

TRANSITIVE, INTRANSITIVE AND PASSIVE.

As all verbs, when arranged in a sentence, have the relation given on the scale from 9 to 11, inclusive, it will be easy for the student to understand the distinction between the transitive and intransitive. All verbs have a nominative, but the *transitive* verb only has an *object*. The term *trans*(IT)ive, (from trans-EO, *ire*, *ivi*, *itum*,) will be more intelligible to the English scholar by translating

it into English. *Trans* means, in English, *over;* and IT is a Latin verb, and means *goes.* Now no verb can be a transit (or, goes over) verb, but that which has a double relation to a nominative, and an objective case; hence, all verbs of a double relation, *in all languages*, are transitive verbs; and, *a priora*, all verbs of a single relation are IN-trans-IT-ive (or not-go-over) verbs.

Intransitive (single rel.)	Transitive (double rel.)
Man *walks.*	John *studies* grammar.
Tempest *blows.*	God *made* the world.
Trees *grow.*	Trees *bear* fruit.
John *runs.*	John *drives* a horse.

This list might be increased by inserting every verb in all the languages on earth; in which case all the transitive verbs would arrange themselves under the second column, of the plus relation. From which it is plain that the only division of verbs founded on the language is to be traced to their single and double relation.

1. Single relation, or *intransitive.*
2. Double relation, or *transitive.*

THE RECEPTIVE OR PASSIVE VERB,

Is one whose nominative case receives the action and is formed, by the union of a verb of a single relation, to one of a double relation: thus, 1. he *was;* 2. John *killed* him; 3. he *was killed* by John.

Receptive (pas.) Verb.

Grammar was written; drum was heard; sky is obscured; will is distracted; letter was written; man was made; coat has been made.

MOOD AND TENSE.

MOOD is the different form of the verb, to represent the manner of existing or acting.

4*

There are five moods.

1. Indicative, expresses an affirmation.
2. Imperative, expresses a command.
3. Potential, expresses the possibility of an action.
4. Subjunctive, expresses a doubt.
5. Infinitive, an unlimited action.

The Indicative Mood indicates that its nominative case exists or acts; either affirmatively or interrogatively; positive or negative: as,

Affirmative—Pos., Barrett *wrote* a grammar.
Neg., Barrett *did not write* a grammar.
Interrogative—Pos., *Will* John *return* to-morrow?
Neg., *Will not* John *return* to-morrow?

The Imperative Mood is used to command or petition a second person; to exist or act: as,

John! *return* to-morrow; soldiers! *stand* firm; God said, light! *be*, and light was.

The Potential Mood denotes the possibility, liberty, power, will or obligation of its nominative to exist: as, I *can strike* the table, but I will not; you *may return*, if you please.

Can strike, denotes that the act is possible; but I will not (strike it), implies that no one can act against his will. I can strike you, but I *will* not that action; therefore you will escape with impunity. I could go to New York if I would. Could, denotes that the act of going is possible in itself, while the section, if I would, implies that no possible existence, or action, can take place, against the will of him on whom its performance depends, whether of God, or his creatures.

"What we would do, we should do when we would, for

this *would* changes" (and then the act is impossible).—*Shak. Hamlet.*

All actions must be *willed* by some mind, and as the will of every individual governs all his actions, so the will of God governs the universal whole.

Whose body nature is, and God the soul.

You might speak the truth, and you should do so, but you *will* not. Therefore both the might and should, or the power and obligation are defeated by the will's not enforcing them.

You will not come unto me, that you may have life. That is, the reason you never can have (eternal) life is, that you do not *will* it, and God cannot force you into heaven against your own will, and yet leave you free.

The Subjunctive Mood represents the uncertainty of the trunk, or nominative, to perform a future action: as,

If it rain to-morrow, I will come. If, denotes uncertainty, and (should) with to-morrow, futurity. If I (should) see him I will speak to him.

The Infinitive Mood is not confined to a trunk or nominative, and is always preceded by *to*, expressed or implied: as,

To walk; to run; to fly; to write.

PARTICIPLE.

The Participle is a certain form of the verb, and derives its name from the fact that it can be construed either as a verb or an adjective. Some writers have classed them as a distinct part of speech, others have more properly considered them as a part of the verb. If the

participle be a part of speech, where is the other part to which it is joined?

Mr. Wright, *respected* by his friends, was elected governor of the state of New York. Now the word respected is a participle because it can be construed either as an adjective or verb, in this construction, *respected* Wright, the word respected is an adjective (not a participle adjective); and in the following, Mr. Wright *who was* respected by his friends; was respected is a passive verb (not a participle passive verb), hence the word respected, in consequence of its being capable of receiving two constructions, is called, while it thus remains, a participle; but the moment it is construed or joined to another word, it in a moment becomes either an adjective or a verb, consequently there cannot, properly speaking, be such a distinct part of speech as a participle.

AUXILIARY VERBS

The Auxiliary Verbs are used to form the moods and tenses of the verb.

They are, *have*, *do*, *be*, *shall*, *will*, *may*, *can*, with their variations; and *must*, which has no variation. These auxiliary verbs are each confined to a certain mood or tense, as in the plan on page 46. By carefully studying this table, you can always ascertain the mood and tense of any verb. The *ed* termination of the past tense is a contraction of *did*, the past of *do*, as, John walk*did*, or John *did* walk, and always denotes the action expressed by the verb, to which it is prefixed, to be *did*, or *done*, *past*, or *finished*; as, I lov*ed*, I rul*ed*, I smil*ed*, which denotes the actions of loving, ruling, and smiling, to be *did* or *done* actions.

EXPOSITION AND DEFINITION OF AUXILIARIES.

We will that execution *be done* upon the earl.
We will that you *execute* the earl.
We *will execute* the earl.

1. We will execute the earl to-morrow; there are evidently two actions, one of the mind, expressed by *will*, which denotes a present determination that somebody shall perform the other future action, denoted by *execute.*

2. I will go to-morrow; *will* denotes a present determination of the mind, that my body shall perform a future action, expressed by *go; to-morrow* qualifies go, not will. Will denotes a present mental action. Go denotes a future bodily action.

3. I now will, or determine, that my body shall hereafter go to New York, next week: Query. Does *will* and *go* express but our action? If so, which is it, present or future? of the mind or body? Am I to go to New York next week, and will it afterwards?

4. You ought to write to your father; *ought* denotes obligation, or duty.

5. She may be at home; *may* denotes possibility.

6. I can strike the table; *can* denotes possibility.

7. You may go home; *may* denotes liberty or permission.

8. I would that all men might be saved; *would* denotes a desire, or wish of the mind.

9. You should repent; *should* denotes obligation arising from duty.

10. He would not read; *would* denotes a resolution of the mind.

11. They might and should read; *might* denotes that they had the power to perform a possible action, expressed by *should.*

12. May you find your friends well; *may* denotes an act of the mind, a wish.

13. I will not work without pay; *will* denotes that my mind has now determined that my body shall not perform a future laborious action, without a reward.

14. I will walk, will write, would speak; the position of these words denotes that a present act of the mind expressed by *will*, always precedes a future action of the body, denoted by the subjoined verb.

15. John walked a mile; *ed* is a contraction of *did*, and denotes that the action of walking is did, done, or past.

PERSON AND NUMBER.

By the person and number of a verb, is meant the *final termination*, by which, in the Latin and Greek Languages, the first, second and third person, singular and plural, is pointed out. Verbs have three persons, *first*, *second* and *third*, and two numbers, *singular* and *plural;* thus:

	Singular.			*Plural.*		
	1st person.	2d person.	3d person.	1st person.	2d person.	3d person.
Lat.	Am-*o*,	am-a-*s*,	am-a-*t*;	am-a-*mus*,	am-a-*tis*,	am-a-*nt*,
Eng.	love *I*,	lov*est* *thou*,	lov*es* *he*;	love *we*,	love *you*,	love *they*.

See page 6, *paragraph* 5.

From which it is plain, that the person and number, in Latin, is in the *termination* of the verb; and in English, it is *in the pronoun;* for that part of the Latin verb printed in *italic*, corresponds precisely to the English pronoun placed under it. We place our pronouns before the verb; they after it; for *o-m*, *s*, *t*, *mus*, *tis* and *nt*, mean, in English, nothing but *I*, *thou*, *he*, *we*, *you* and *they*.

TENSE,

Is the division of time, into

Present represents—1. Present time: as, I am writing, or
2. Present time perfected: as, I have written.

Past represents—1. Past time: as, I wrote, or
2. Past time perfected: as, I had written.

Future represents—1. Future time: as, I shall write, or
2. Future time perfected: as, I shall have written.

The Tenses are six:

1. PRESENT—denoting *present time*, I *walk*.
2. PERFECT present—*present time completed*, I *have* walked.
3. IMPERFECT (past)—denoting *past time*, I walk*ed*.
4. PLUPERFECT (past)—*past time completed*, I *had* walked.
5. FUTURE—denoting *future time*, I *shall* walk.
6. FUTURE PERFECT—*future time completed*, I *shall have* walked.

THE CONJUGATION OF VERBS.

Moods. *Tenses.* *Auxiliaries and Terminations.*

Indicative—Simply indicates or declares.

PRESENT,	represents present time,	I ——,
PERFECT,	" present time completed,	I have ——ed,
IMPERFECT,	" past time,	I ——ed,
PLUPERFECT,	" past time completed,	I had ——ed,
FUTURE,	represents future time,	I shall or will ——
FUTURE P.,	" future time com.,	I shall or will have ——ed.

Imperative—used for commanding, exhorting, entreating or permitting.

PRESENT, —— thou or ye.

Potential—implies possibility, liberty, power, will or obligation.

PRESENT,	I may or can ——,
PERFECT,	I may or can have ——ed,
IMPERFECT,	I might, could, would or should ——,
PLUPERFECT,	I might, could, would or should have ——ed.

Subjunctive—represents an action as contingent and future.

PRESENT,	If I ——,
PERFECT,	If I have ——ed,
IMPERFECT,	If I ——ed,
PLUPERFECT,	If I had ——ed,
FUTURE,	If I shall or will ——,
FUTURE PERFECT,	If I shall or will have ——ed.

Infinitive—has no nominative case, consequently no person, or number.

PRESENT,	To ——,
PERFECT,	To have ——ed.

Participle—partakes of the nature of a verb and adjective.

PRESENT, ——ing. PERFECT, ——ed.
COM. PERFECT. ——ing. ——ed.

[redacted]

CONJUGATION.

We here present the conjugation of the verb *to be*, in the three languages at once, that the student, while learning to conjugate it in English, may have a clear view of the same verb in the other languages. The person and number in Latin is printed in *italic*, and in the Greek it is separated from the root, as in the following examples. The Romans *never* nsed the pronoun (*ego*, *tu ille*,) with the verb, for the *final termination* is the *pronoun* to all intents and purposes, unless for the sake of EMPHASIS. The introduction of this practice, (as *ego sum*, *tu es*, *ille est*,) could have originated only from the most consummate ignorance of the real structure of the Latin language.

CONJUGATION OF THE VERB *to be*.

AM, SUM, *or* Εἰμί.

Indicative Mood.—Present Tense.

SINGULAR.			PLURAL.		
1	2	3	1	2	3
Su*m*,	e*s*,	es*t*.	Su*mus*,	es*tis*,	sun*t*.
I am,	*thou* art,	*he* is.	*We* are,	*you* are,	*they* are.
Εἰ μί,	εἶ ς, (ε ἶ,)	ἐσ τι.	ἐσ μέν,	ἐσ τέ,	εἰ σί.

Imperfect.

Era*m*,	era*s*,	era*t*.	Era*mus*,	era*tis*,	era*nt*,
I was,	*thou* wast,	*he* was.	*We* were,	*you* were,	*they* were.
ἦ ν,	ἦ ς,	ἦ.	ἦ μεν,	ἦ τε,	ἦ σαν.

Perfect.

Fu*i*,	fu*isti*,	fu*it*.	Fu*imus*,	fu*istis*,	fu*erunt*, ere.
I have been,	*thou* hast,	*he* has been.	*We* have,	*you* have,	*they* have.

Pluperfect.

Fuera*m*,	fuera*s*,	fueran*t*.	Fuera*mus*,	fuera*tis*,	fuera*nt*.
I had been,	*thou* hadst,	*he* had been.	*We* had,	*you* had,	*they* had.

Future.

Er*o*,	eri*s*,	eri*t*.	Eri*mus*,	eri*tis*,	eru*nt*.
I will be,	*thou* wilt be,	*he* will be.	*We* will be,	*you* will be,	*they* will be.
Ἔσ ο μαι,	ἔσ η,	ἔσ(ε)ται.	ἐσ όμεθα,	ἔσεσ θε,	ἔσον ται.

Potential (*Latin and Greek, Subjunctive*) Mood.

Present Tense.

SINGULAR.			PLURAL.		
	2	3	1	2	3
Si*m*,	si*s*,	si*t*.	Si*mus*,	si*tis*,	si*nt*.
I may be,	*thou* mayst,	*he* may be.	*We* may be,	*you* may be,	*they* may be.
ὦ,	ᾖς,	ᾖ.	ὦμεν,	ἦτε,	ὦσι.

Imperfect.

Esse*m*,	esse*s*,	esse*t*.	Esse*mus*,	esse*tis*,	esse*nt*.
I might be,	*thou* mightst,	*he* might.	*We* might,	*you* might,	*they* might.

Perfect.

Fueri*m*,	fueri*s*,	fueri*t*.	Fueri*mus*,	fueri*tis*,	fueri*nt*.
I may have been.	*thou* mayst have been.	*he* may have been.	*We* may have been.	*you* may have been.	*they* may have been.

Pluperfect.

Fuisse*m*,	fuisse*s*,	fuisse*t*.	Fuisse*mus*,	fuisse*tis*,	fuesse*nt*.
I might, &c.	*thou* might,	*he* might.	*We* might,	*you* might,	*they* might.

Future.

Fuer*o*.	fueri*s*,	fueri*t*.	Fueri*mus*,	fueri*tis*,	fueru*nt*.
I will have been.	*thou* wilt have been.	*he* will have been.	*We* will have been.	*you* will have been.	*they* will have been.

Imperative Mood.—*Present Tense.*

2	3	2	3
E*s* or es*to*,	es*to*.	Es*te* or es*tote*,	sun*to*.
Be *thou*,	let *him* be.	Be *ye*,	let *them* be.
ἴσθι, or ἔσο,	ἔστω.	ἔστε,	ἔστωσαν.

Infinitive Mood.

Pres.	*Perf.*	*Fut. Ind.*	*Fut. Subj.*
Ess*e*,	fui*sse*,	Ess*e futurus*,	fui*sse futurus*.
To be,	*to have* been.	*To* be *about* to be,	*to have* been *about* [to be,
εἶναι.		ἔσεσθαι.	

Participles.

Future.	*Present.*
Futurus-a-um,	———
About to be,	Being.
ἐσόμενος.	ὤν.

5

[redacted]

OF THE INDECLINABLE PARTS OF SPEECH.

The following tables exhibit a view of the indeclinable parts of speech in the English, Latin and Greek languages.

OF THE ADVERB.

An Adverb is a word joined to and used to modify a *verb*. The following is a table of the adverbs in the English, Latin and Greek:

TABLE I.

Greek.	*English.*	*Latin.*
ὅθι,	where,	ubi.
πόθεν,	whence,	unde.
ὅτε, πήνικα,	when,	cùm, quum.
ὅθεν,	whence,	undé.
πόθι,	where,	ubi.
τόθι,	there,	illic.
τόθεν,	thence,	illinc, inde.
πολύ,	much,	multum.
ὀλίγον,	little,	parvum.

The above table exhibits most of the *primitive* adverbs; their derivatives might be increased to a number of thousand.

DERIVATION AND FORMATION OF ADVERBS.

English Adverbs.

In English, most adverbs are derived from adjectives by appending *ly*: as, *slow*, *slowly; day*, *daily; universal*, *universally; quick*, *quickly*, &c., &c.

Greek Adverbs.

In the Greek, adverbs are formed as follows:

1. Such words as are not, strictly speaking, adverbs, but are so called from being sometimes used in an adverbial sense.

2. The oblique cases of nouns and pronouns: as, οὐδ-αμοῦ, *never;* from οὐδ-αμός, *no one.*

[redacted]

3. The accusative of neuter adjectives: as, πρῶτα, τα πρῶτα, *first*, &c.

4. Verbs are sometimes used as adverbs.

5. Adverbs are derived from prepositions.

The following is the method of forming

Latin Adverbs.

1. Adverbs derived from adjectives of the third declension, usually end in TER: as, feliciTER, happily, from felix, happy. Sometime in E: as, facile, easily, from facilis, easy.

2. Adverbs derived from adjectives of the first and second declension, generally terminate in E: as, altE, highly, from altus. Sometimes they end in O, UM, or TER: as, tuto, safely, from tutus: tantUM, so much, from tantus; dure, and duriTER, hardly, from durus.

3. Adjectives of the neuter gender are sometimes used as adverbs.

4. Adverbs are derived from nouns, and then generally end in IM or ITUS.

5. Adverbs are deiived from participles.

OF THE PREPOSITION.

The PREPOSITION is always found in either an adjective or adverbial phrase (by some denominated *prepositional phrases*); that is, it is so arranged as to show the relation between the phrase in which it occurs to the verb or noun in the preceding sentence, and this relation is always either adjective or adverbial, and the phrase itself can in most cases be changed into an adjective or an adverb. In Greek, there are eighteen prepositions only; in Latin, forty-seven; and in English, there are fifty-six.

[redacted]

TABLE OF PREPOSITIONS.

Greek.		*Latin.*	*English.*	
ἀντὶ,	*Genitive.*	before, against, *Obj.*	ante, adversus,	*Acc.*
ἀπὸ,	"	from,	a, ab, abs,	*Abl.*
ἐκ or ἐξ,	"	from, out, out of,	e, ex,	"
πρὸ,	"	before,	ante,	*Acc.*
ἐν,	*Dative.*	in,	in,	*Acc.*, *Abl.*
σὺν,	"	with, together with,	cum,	*Abl.*
εἰς or ἐς,	*Accusative.*	in, into,	in,	*Acc.*, *Abl.*
ἀνὰ,	"	over, through, on, among, during, in, with,	trans, inter, in,	*Acc.*
διὰ,	*Gen.* & *Acc.*	through, by,	per,	"
κατὰ,	"	by, down, through,	per,	"
μετὰ,	"	with, after, between	cum, post, inter.	
ὑπὲρ,	"	over, above, beyond,	super,	*Acc.*
ἀμφὶ,	*Gen. Dat.* & *Ac.*	round, round about	circa, circum,	"
περὶ,	"	round about, of, concerning	de,	*Abl.*
ἐπὶ,	"	in, on, upon, under,	in,	"
παρὰ,	"	from, at, near,	apud,	*Acc.*
πρὸς,	"	by, upon, besides,	præter,	"
ὑπὸ,	"	under, by, with,	infra,	"

The remaining prepositions are:

Ad,	to, at.	Supra,	above.
Circiter,	about.	Ultra,	beyond.
Cis, citra,	on this side,	Absque,	without.
Contra,	against.	Clam,	without the knowledge of.
Erga,	towards.	Coram,	in presence, before.
Extra,	beyond, out of.	Palam,	with the knowledge of.
Intra,	within.	Præ,	before, on account of.
Juxta,	near, beside.	Pro,	for, according to.
Ob,	for, on account of.	Sine,	without.
Penes,	in the power of.	Tenus,	as far as, up to.
Pone,	behind.		
Propter,	near, on acc't of.	In,	in, on, towards, into, on, among.
Secundum,	along, acc'ding to.	Sub,	under, about, at, near.

[redacted]

In the first column, the Latin prepositions govern the accusative; in the second, the ablative, except the last two, which govern the accusative, or ablative, and the two first, which govern the accusative.

OF CONJUNCTIONS.

The CONJUNCTION, as its name imports, is a word used to connect words and sentences; as, *ego* ET *tu*, *I* AND *thou*. The conjunctions are represented in the following

TABLE.

Greek.	*English.*	*Latin.*
καὶ, τὲ, δὲ,	and, also, but,	ac, atque, que, et, quoque.
ἢ, ἤτοι, ἤε,	or, either,	aut, seu, sive, ve, vel.
κἄν, καίπερ, εἰ, καὶ,	although,	quamquam, quamvis, etsi.
ἀλλὰ, ἀτὰρ,	but,	atqui, sed, at, autem.
γὲ,	at least,	(no corresponding word.)
μὲν, ἀλλὰμὲν,	but, truly, indeed,	vero, verum.
μέντοι,	yet,	tamen, veruntamen.
γὰρ,	for,	enim, etenim, nam, nam- [que.
ἵνα, ὅτι, ὅπως, ὄφρα,	that,	ut, uti.
ὡς, ὥστε,	that, so that,	quin, dummodo.
οὕνεκα,	because,	quia, quippe, quòd.
εἴπερ,	since, indeed,	quando, vero, siquidam.
ἐπεὶ,	since, after that,	quoniam, quum, cum.
ἄρα, οὖν,	therefore,	ergo, proinde, quare, qua- [mobrem.
διὸ, διοπὲρ,	wherefore,	cur.
δὴ,	then, truly,	tum, vero, deinde.
τοίνυν, νὺ, νὺν,	therefore,	ergo, quare.
τοιγαροῦν, *emphatic*,	wherefore,	cur, quare, quamobrem.
οὔκουν,	not therefore,	(no corresponding word.)
εἰ, ἂν, ἐὰν, ἢν, κὲ, κὲν, αἰ, αἴκε,	if, unless,	si, sin, nisi.
εἴπερ,	if indeed,	siquidem.

[redacted]

INTERJECTIONS.

The INTERJECTION is an indeclinable word that holds no relation with any other word whatever; and is, of itself, actually a sentence: as, *Adieu,* I commend you to God; it being a contraction into *a* (to) and *Dieu* (God); *good bye, God be with ye, God by ye,* or *good bye ye.*

Any word or phrase, used by way of exclamation, and in an unconnected manner, is an interjection. The old definition, "that the interjection was thrown in between the different parts of speech," is entirely erroneous, and ought to be corrected; as this word has no relation, and of course is not a *part* of speech, but is of itself a WHOLE speech.

RELATION OF PHRASES.

As we have now finished the definition of the Eight Parts of Speech, and spoken largely of the *Relation,* or dependence of one word on another, in consequence of which, words naturally fall into this eight-fold division, (*i. e.,* the Eight Parts of Speech;) and shown conclusively that the noun must be referred to some other word before it can be in any case, and that all other words must have a correlative relation to the noun, before they can become parts of speech; it is now proper to speak of the relation or dependence of *Sentences* and *Phrases.* And here let it be distincly understood, that the members of a period are connected to each other by

1. A Conjunction;
2. A Preposition; and,
3. A Relative Pronoun.

A glance at the Table of Relations, page 10, will show that these words always have a double relation. Hence, without the use of one of these, no relation could take place between the phrases in a sentence.

1. OF THE RELATION OF PREPOSITIONAL PHRASES.

A preposition is a word used to point out the relation which the person, place, or thing following it has to some noun or verb going before, in a preceding section; as, *Mr. Wright went to Albany.* To, is a preposition, because it points out the relation which Albany has to went, as the place whither that motion tended, and where it terminated Mr. Wright went *to Albany.* Mr. Wright went there.

New York is *beyond* Albany.

Beyond is a preposition, showing the relative position of New York to Albany to be such, that in going directly from Utica to the latter place, you must pass the former.

The goodness *of* God *to* mankind is very apparent, *from* the abundant provision which he has made *for* their subsistence *in* this world.

Here the prepositions, of, to, from, for, and in, show the following relations:

OF shows the relation which God has to goodness, viz: that of a being wherein this quality exists.

TO signifies the relation which mankind have to the goodness of God, as the object on whom it is employed.

FROM intimates that relation which the provision of God has made for that happiness, to be that of a cause from whence that appearance arises in the mind.

FOR expresses the relation which "the subsistence of man" has to "the unbounded provisions of God," to be the end to which it was directed, or the final cause or motive with God for making that provision.

[redacted]

In shows a local relation of goodness, provisions, and mankind to this world, as the place where they exist.

2. OF THE UNION OF SENTENCES BY THE CONJUNCTIONS.

A conjunction is a word used to connect the sentensic sections, clauses, or parts of a period, and to show the relation which they have to each other, as in this period.

(☞ *Notice the punctuation.*)

Julius Cæsar would not disband his army,
And return a private person to Rome,

Because he was very sensible he should be called to an account for extravagant management, in the time of his consulship, in his province, which would have blasted his ambitious designs, of destroying the liberties of Rome, AND taking the government to himself.

The first *and* is a conjunction, uniting the two actions, expressed by the respective verbs *disband* and *return*, to a common nominative, Julius Cæsar, and shows that *he*, who was unwilling to perform the first of these actions, was equally unwilling to perform the last; and that the reason was, that he did not will that either should be done.

Because is a conjunction, uniting the latter part of this period to the former, and shows the relation it has to it, viz: that of a cause, producing the effect mentioned in the former part of the period; for, what is affirmed in the latter part is by the conjunction, because, represented as being the cause, reason, or motive, which induced Cæsar, not to will the disbanding of his army, and his private return to Rome; while the last *and*, by connecting "destroying the liberty," and "taking the government," shows that he designed both.

God will not finally let the wicked go unpunished, *though* he bear with them so far in this life, *as* to let them fare sumptuously, *and* go down to the grave in peace; *for* man, in this world, is in a state of trial; *therefore*, it would not be consistent with that intention of an all-wise God to punish wickedness, constantly and visibly, in this life.

Though shows the subjoined clause to hold a constructive dependence on the former, so far as to signify nothing in the mind of the speaker without a regard thereto.

[redacted]

The conjunction AS unites its clause to that which goes before, and expresses its relation by determining the extent of what was indefinitely expressed in the foregoing clauses of the period.

AND connects "go down in peace," with "fare sumptuously," and signifies that both of these actions are permitted by the Almighty for the reason expressed in the next section.

FOR shows that the section which it heads holds a constructive union with the two preceding sections, and shows the relation to be that of a cause or reason why he suffers them to fare sumptuously, and to die in peace.

THEREFORE shows that the part of the period which follows it, is construed with all that precedes it, as its cause, and implies that this world, being intended as a state of trial, renders it impracticable for him to punish vice consistently with that design, for that would not be to try them, but forcing them to be good, by destroying their power to be otherwise, since there can be no true virtue without liberty.

A relative pronoun may be used either in a sentensic or insentensic section, and shows that the section in which it occurs sustains to the antecedent an adjective relation: thus,

Our Father who art in heaven. Here the two sections, "who art," and "in heaven," sustain to the word Father an adjective relation, being equivalent in sense to "our Heavenly Father." Who art in heaven, restricts the word Father, by excluding from the extension of that word all earthly fathers.

Primitive. · *Secondary Sections.*

GOD, (*who, at* sundry times, *and in* divers manners, *spake, in* times past, *unto* the fathers, *by* the prophets,)
HATH, *in* these latter days,
SPOKEN, *unto* us *by* his Son.

In this example, that part of the period included in parenthesis has an adjective relation to God, and withal restricts the extension of that noun by excluding from it the other gods, of the Greeks, Romans, &c., and is equivalent

[redacted]

to the adjective Jewish. Thus, the Jewish God hath spoken, &c.

HE (that believes and is baptised,) SHALL BE SAVED. Here the part of the sentence commencing with *that*, and included in parenthesis, sustains to the word *he*, an adjective relation, by restricting its extension, and shows, that salvation is not predicted of the word HE in its broadest, but in a limited logical extension.

Hence, the only union which can take place between the sections in a period, is effected either by a conjunction, a relative pronoun, or a preposition.

OF THE SECTION.

A section of a sentence is a word, or an independent collection of words, "which can be parsed" without referring any word in that section, to a word in *another* section: as,

The midnight moon smiles serenely.

☞ See the Sections as they are formed on the Plate.

ORDER.—1. *Primary*. 2. *Secondary*.

That section is of the *primary* order, which claims the first rank, and sustains the rest: as,

Heaven hides (*a*) the book, (*b*) (primary),

a from all creatures, (secondary).
b of fate, (secondary).

Those sections are of the *secondary* order, which are upheld by, and depend upon another section for sense: as, "from all creatures;" "of fate;" "in the room." These secondary or branch sections can make no sense, until they are united to that word in the trunk, or primary, by which they are sustained; as, *hides* from all creatures; *book* of fate; John *is* in the room.

[redacted]

COURSE.—1. *Direct.* 2. *Circumflex.*

The course of a section is direct, when the words stand in their natural prose order: as,

Law is a rule (of action.)

Law is a rule, a section of the *primary* order, *direct* course.

Of action, a secondary section, direct course.

The course of a section is circumflex, when the sense flows back, which is owing to the words not being arranged in their prose order: as,

Whom3 ye1 ignorantly worship,2
Him3 declare2 I 1 unto you.

Whom ye ignorantly worship, a section, secondary order, circumflex course, because the sense commences at the word ye, proceeds forward to worship, then flows back to whom.

Him3 declare2 I 1; a section, primary order, circumflex course. The direct course would be: I 1 declare2 him.3 The words in these two sections are not only circumflex, but the sections are so likewise.

Circumflex. Whom ye ignorantly worship, Him declare I.

Direct. I declare him whom ye ignorantly worship.

VERILY I say unto you, HE that entereth not by the door, into the sheep-fold, but that climbeth up some other way, IS A THIEF.

Verily he is a thief. (Direct course, unbroken state.)

RELATION.—1. *Adjective.* 2. *Adverbial.*

The relation of a secondary, or insentensic section, is that dependence which it has, to some word in the primary, for sense.

A section has an adjective relation, when it restricts the extension of some noun, or pronoun, in the primary section: as,

1. Jesus saw a man *who was blind.* 2 sections.
1. Jesus saw a *blind* man. 1 section.
2. Heaven hides the book (*of fate.*) 2 sections.
2. Heaven hides the *fatal* book. 1 section.

[redacted]

He (that believes) (and is baptised) shall be saved.

And the relation is adverbial, when it qualifies the verb, or expresses the *manner* of existing or acting: as,

The midnight moon smiles serenely,
O'er Nature's soft repose.

The jessamine clambers (in flower) (o'er the thatch.) 3 sec-

The flowery jessamine clambers there. 1 section.

STATE.—*Sentensic*, *Insentensic*, *Plenary*, *Implenary*, *Broken*, *Unbroken.*

The *sentensic* section contains a nominative, and verb, or a "sentence, trunk, and branch:" as,

1. The *moon smiles* serenely.
2. No lowering *cloud obscures* the sky.
3. Nor ruffling tempest blows.

The *insentensic* section is one that contains no sentensic word: as,

1. To church. 2. In the room. 3. O'er Nature's soft repose.

The *plenary* state arises from that degree of fullness, which admits of solution, without supplying words; as, O John [give thou (to me) an apple.]

The *implenary* state arises from the want of a word, or words: as,

— John, give —— — me an apple.
It is —— —— 9 —— o' —— clock.

The *state* of a section is *broken*, when another section intervenes between its parts: as,

Law (in its most comprehensive sense), is a rule.

And varying schemes (of life) no more distract the will.

The *unbroken* state of a section, is the uninterrupted continuation of all its parts: as,

Law is a rule (of action).

Varying schemes no more distract the laboring will.

[redacted]

CLASS.—1. *Literal.* 2. *Figurative.*

The *literal* class is that which expresses the meaning according to the words (or letters) used: as,

The midnight moon serenely shines.

A ship sails on the seas.

A section is *figurative*, when one or more words in it convey a different meaning from what the words literally import: as,

I. THE METAPHOR.

1. Daniel Webster is a PILLAR in the state.
2. I will be unto her a WALL of fire.
3. THOU art my ROCK and my FORTRESS.
4. Thy WORD is a LAMP to my feet.

A metaphor is founded entirely on the resemblance of one thing to another.

1. A *statesman* performs the same office in a state, that a *pillar* does in an edifice.

2. *God* is the same *defence* to his church, that a *wall* is to a city.

3. He is the same *defence* to the righteous, as a *fortress* or *rock* is to a soldier.

II. ALLEGORY.

An allegory is a metaphor continued, which was a favorite method of delivering instruction in old times: for what we call fables or parables are no other than allegories; by words and actions, attributed to beasts, or inanimate objects, the "dispositions of man are shadowed forth;" and what we call the "moral,'" is the "unfigured sense," or meaning of the allegory.

A hog, beholding the horse of a warrior, rushing into battle, says: "Fool, whither dost thou hasten? Perhaps thou mayst die in the fight;" to whom the horse replied: "A knife shall take life from thee, fatted amongst mud, and filth, but GLORY shall accompany my death."

[redacted]

III. COMPARISON.

Is when the resemblance between two objects is expressed in form, by the word *as*, *like*, &c.

Webster is in the state, *like* a pillar in an edifice.

He is *like* a pillar.
The word of God is *like* a light.

IV. PERSONIFICATION.

Is that figure which attributes life and action to inanimate objects: as, *moon smiles.*

Now, as it cannot be literally true, that the moon smiles or laughs, since nothing but a human being can laugh, it must be figuratively so. This figure is also founded on the aspect, or resemblance of one thing to another: thus, the imagination may attribute this action to the "man in the moon."

2. *Majestically* slow, before the breeze,
In silent pomp, *she marches* on the seas.

The above couplet is from Falconer's description of the ship Brittannia. *She* is a pro., fem. gen., represented as marching (not sailing). While the word *majestically*, attributes to the vessel the idea of majesty. An easy stretch of the imagination would find some resemblance between a queen, decorated with the robes of majesty, taking a walk, and the goddess Brittania, the queen of the ocean.

[redacted]

RULES.

RULE 1. Every adjective belongs to a noun; as, —— ——.

RULE 2. The nominative case precedes the verb; as, —— ——.

RULE 3. All nouns of the second person, are in the case independent; as, O ——.

RULE 4. The case absolute precedes the participle; as, —— ——.

RULE 5. The possessive case precedes the noun; as, ——'s ——.

RULE 6. Transitive verbs govern the objective case; as, —— ——.

RULE 7. Prepositions govern the objective case; as, —— ——.

RULE 8. A pronoun has the gender, person and number of its noun; as, —— ——.

RULE 9. A verb agrees with its nominative case, in number and person; as, —— ——.

RULE 10. *Singular* nominatives connected by *and*, require a plural verb, noun and pronoun; as, —— and —— ——.

RULE 11. *Singular* nominatives connected by any other conjunction, require a singular verb; as, —— or —— ——'s.

RULE 12. Adverbs qualify verbs; as, —— ——.

RULE 13. The infinitive mood is governed

[redacted]

by the preceding word (in construction); as, —— to ——.

RULE 14. Nouns or pronouns having the same relation are in the same case; as, ——[2] is ——[2].

RULE 15. Two negatives in the same sentence, neutralize each other and make an affirmative; as, *not un*mindful.

RULE 16. Conjunctions connect words and sentences; as, —— —— ——, (con.) —— ——.

RULE 17. The conjunctions *if*, *though*, *except*, *unless* and *whether*, govern the subjunctive mood only, when doubt is implied; as, —— ——.

RULE 18. An auxiliary holds a single relation to its principal; as, —— ——.

RULE 19. An omission of such words as will not obscure the sense is admissible.

RULE 20. A collective noun, implying *unity* requires a singular verb.

RULE 21. But a collective noun denoting plurality, requires a plural verb.

RULE 22. Sections of an adjective relation, must, in all cases, be placed next to the noun they qualify.

RULE 23. Care must be taken to express the proper time by the appropriate tense.

RULE 24. Every word in a sentence relates to and is parsed with another word or other words, in the same section.

RULE 25. No word in a section can have any greater extension than the other words or sections in the same sentence will give it.

RULE 26. Reduce every *broken* to an *unbroken* section, by uniting its parts.

RULE 27. Render every *implenary* section *plenary*, by supplying every implied word.

RULE 28. Give every word in a section, and every section in a sentence, its true relation.

RULE 29. Reject and expunge an unjustifiable pleinism from the section in which it occurs.

RULE 30. Care must be taken to express the proper relation by appropriate prepositions.

[redacted]

PARSING.

The following extracts from Milton and Pope are here presented for the especial benefit of the beginner and private learner. If the student will make himself *perfectly acquainted* with the principles contained in this analysis —before leaving it—will find himself able to parse just as well without this assistant as with it; for the parts of speech, and their relation to each other, occur so frequently that they cannot fail to make an indelible impression on the memory, not to be forgotten, like rules and definitions, but which time itself shall never afterwards be able to efface:

PARADISE LOST.

adv v ir in ind imp 3 s n c f 3 s adv con n c f 3 s a 1
Now came[9] still ev'ning[2] on, and twilight[2] gray

18 prep p p a 1 n c n 3 s 7 a 1 n c n 3 plu v ir tr ind plu 3 s
Had in her[5] sober liv'ry all things[6] clad.[10]

n c f 3 s v r tr imp 3 s con n c n 3 s con n c n 3 s
Silence[2] accompanied[10] [*them*] for beast[2] and bird,[2]

p p prep p p a 1 n c n 3 s a 1 prep p p n c n 2 plu
They[2] to their[5] grassy couch, these [*birds*] to their[5] nests.

v ir in ind imp 3 plu a 1 a 1 n c fem 3 s
Were sunk[9] all but the wakeful nightingale,[2 or 7]

p p adv p p a 1 n c n 3 s v ir tr ind imp 3 s
She[2] all night long her[5] am'rous descant[6] sung.[10]

n c f 3 s v r pas ind imp 3 s adv v r in ind imp 3 s n c n 3 s
Silence[2] was pleased.[11] Now glow'd[9] the firmament[2]

prep a 1 n c n 3 plu 7 n p n 3 s r pro v ir tr ind imp 3 s
With living sapphires: Hesperus[2] that[2] led[10]

[redacted]

a 1 a 1 n c n 3 s v ir in ind imp a 1 Hesperus adv a 1 n c f 3 s
The starry host[6] rode[9] brightest, till the moon,[2]

part prep a 1 n c n 3 s 7 adv
Rising in clouded majesty, at length,

a 1 n c f 3 s v r tr ind imp p p a 1 n c n 3 s
Apparent queen,[2] unveil'd[10] her[5] peerless light,[6]

con prep a 1 n c n 3 s p p a 1 n c n 3 s v ir tr ind imp
And o'er the dark[7] her[5] silver mantle[6] threw.[10]

adv n p m 3 s adv prep n p f 7 a 1 n c f 2 s a 1 n c n 3 s
When Adam[2] [*said*] thus to Eve : Fair consort,[3] th' hour[2]

prep n c n 3 s 7 a 1 n c n 3 plu adv part prep n c n 3 s 7
Of night, and all things[2] now retir'd to rest,

v r tr ind pr 3 plu p p prep a 1 n c n 3 s 7 con n p m 3 s v ir tr ind perf
Mind[10] us[6] of like repose : since God[2] hath set[10]

all nouns c n 3 s prep n c m 3 plu 7
Labor[6] and rest,[6] as day[6] and night,[6] to men

a 1 day and night con a 1 a 1 n c n 3 s n c n 3 s 7
Successive: and the timely dew[2] of sleep,

adv part prep a 1 a 1 n c n 3 s 7 v r tr ind pr 3 s
Now falling with soft slumb'rous weight, inclines[10]

p p n c n 3 plu a 1 n c n 3 plu adv
Our[5] eye-lids.[6] Other creatures[2] all day long

v r in ind pr 3 plu a 1 a 1 creatures con a 1 rest v r tr ind pr 3 plu
Rove[9] idle, unemploy'd, and less need[10] rest.[6]

n c m 3 s v ir tr ind pr 3 s p p a 1 n c n 3 s n c n 3 s 7
Man[2] hath[10] his[5] daily work[6] of body or of mind

part r pro v r tr ind pr 3 s p p n c n 3 s
Appointed, which[2] declares[10] his[5] dignity,[6]

con a 1 n c n 3 s prep n p m 3 s 7 prep a 1 p p n c n 3 plu
And the regard[6] of Heaven on all his[5] ways[7];

adv a 1 n c n 3 plu a 1 animals v r in ind pr 3 plu
While other animals[2] unactive range,[9]

con prep p p n c n 3 plu 7 n p m 3 s v ir tr ind pr 3 s a 1 n c n 3 s
And of their[5] doings God[2] takes[10] no account,[6]

adv adv a 1 n c n 3 s v ir tr ind fut 3 s a 1 n c n 3 s
To-morrow, ere fresh morning[2] [*shall*] streak[10] the east[6]

[redacted]

prep a 1 n c n 3 s 7 n c n 3 s 7 p p v ir in pot pr 1st plu
With first approach of light, we[2] must be risen,[9]

con prep p p a 1 n c n 3 s v r tr inf pr
And at our[5] pleasant labor; to re-form[10]

a 1 a 1 n c n 3 plu a 1 n c n 3 plu a 1 alleys
Yon flow'ry arbors[6] yonder alleys[6] green,

p p n c n 3 s prep n c n 3 s 7 prep n c n 3 plu a 1 branches
Our walk[6] at noon, with branches overgrown,

r pro v r tr ind pr 3 plu p p a 1 n c n 3 s con v r tr ind pr 3 plu
That[2] mock[10] our scant manuring,[6] and require[10]

a 1 n c n 3 plu con p p v r tr inf p p a 1 n c n 3 plu
More hands[6] than ours[5] [*hands*] to lop[10] their wanton growth[6]

a 1 n c n 3 plu adv con a 1 a 1 n c n 3 plu
Those blossoms[2] also, and those dropping gums[2]

r pro v ir in ind 3 plu a 1 gums a 1 gums con a 1 gums
That[2] lie[9] bestrown, unsightly and unsmooth,

v r tr ind pr 3 plu n c n 3 s p p v r in ind pr 1 plu v inf prep n c n 3 s 7
Ask[10] riddance,[6] if we[2] mean to tread with ease.

adv r p n c n 3 s v r tr & c n c n v ir in & c p p v r n inf pr
Meanwhile, as nature[2] wills,[10] night[2] bids[10] us[6] [*to*] rest.[9]

prep r p 7 to Adam in the 13th line prep a 1 n c n 3 s 7 part
To whom thus Eve,[2] [*said*] with perfect beauty adorn'd:

p p n c m 2 s con n c m s the thing 6 which 6 p p v ir tr ind pr 2s
My[5] author[3] and disposer[3] what[6] thou[2] bidst[10]

a 1 p p v r tr ind r p n p m 3 s v r tr ind pr 3 s governs so
Unargu'd I[2] obey;[10] so[6] God[2] ordains.[10]

prep p p part p p v ir tr ind pr 1 s a 1 n c m by figure
With thee conversing I[2] forget[10] all time;[6]

a 1 n c n 3 plu con p p n c n 3 s a 1 v r tr ind pr 3 plu adv
All seasons[6] and their[5] change,[6] all [*things*] please[10] alike,

a 1 a 1 n c n 3 s prep n c f 3 s 7 p p n c n 3 s a 1
Sweet is[9] the breath[2] of morn, her rising[2] [*is*] sweet,

prep n c n 3 s 7 prep a 1 n c n 3 plu 7 a 1 a 1 n c m by fig
With charm of earliest birds; pleasant [*is*] the sun[2]

adv adv prep a 1 a 1 n c n 3 s 7 p p v ir tr ind pr 3 s
When first on this delightful land he[2] spreads[10]

[redacted]

p p a 1 n c n 3 plu prep gov. by on and all n 3 n 3 s 7
His orient beams[6] on herb, tree, fruit and flower,

part prep n c n 3 s 7 a 1 earth a 1 a 1 n c n 3 s
Glist'ning with dew; fragrant [*is*] the fertile earth[3]

prep a 1 n c n 3 plu 7 con a 1 a 1 n c n 3 s
After soft show'rs; and sweet [*is*] the coming on[3]

prep a 1 n c n 3 s 7 a 1 con a 1 n c f 3 s nom case to is
Of grateful evening mild; then silent night, [*is*]

prep a 1 p p a 1 n c f 3 s 7 con a 1 a 1 n c f 3 s 7
With this her[5] solemn bird, and this fair moon,

con 18 a 1 a 1 n c n 3 plu 7 n c n 3 s 7 p p a 1 n c n 3 s 7
And these the gems of heav'n, her[5] starry train.

All the words in the six following lines marked thus * are in the nominative case to IS, in the 7th line below.

con con n c n 3 s prep n c f 3 s 7 adv p p v r tr ind pr 3
But neither breath* of morn, when she[2] ascends[10]

prep n c n 3 s 7 prep a 1 n c n 3 plu 7 con a 1 n c m 3 s
With charm of earliest birds; nor rising sun*

prep a 1 a 1 n c n 3 s 7 con all n c 3 s
On this delightful land; nor herb,* fruit,* flow'r,*

part prep n c n 3 s 7 con n c n 3 s prep n c n 3 plu 7
Glist'ning with dew; nor fragrance* after show'rs,

con a 1 n c f 3 s a 1 con a 1 n c f 3 s
Nor grateful evening* mild; nor silent night*

prep a 1 p p a 1 n c n 3 s 7 con n c n 3 s prep n c f 3 s
With this her solemn bird; nor walk* by moon,

con a 1 n c n 3 s 7 prep p p a 1 breath, herb, etc.
Or glitt'ring star-light—without thee IS sweet.

con adv adverbial phrase v ir in ind pr 3 plu prep r pro
But wherefore all night long shine[9] these? for whom

a 1 a 1 n c n 3 s adv n c n 3 s v ir tr ind perf 3 s n c n 3
[*is*] This glorious sight,[3] when sleep[3] hath shut[10] all eyes.[6]

governs 29 following lines
prep r p relates to Eve v r tr ind imp 3 s
To whom our gen'ral ancestor replied:[10]

[redacted]

n c f 2 s prep n p m 3 s 7 con n c m 3 s 7 a 1 n p f 2 s ind
"Daughter[3] of God and man, accomplish'd Eve,[3]

a 1 v ir tr ind pr 3 plu n c n 3 s v r tr inf pr prep a 1 n c n 3 s 7
These have[10] their course to finish[10] round the earth,

prep a 1 n c n 3 s 7 con prep n c n 3 s 7 prep n c n 3 s 7
By morrow ev'ning; and from land to land,

prep n c n 3 s 7 con prep n c n 3 plu 7 con a 1
In order, though to nations yet unborn,

part part p p plu set and rise both v ir in ind 3 plu
Minist'ring light[6] prepar'd, they[2] set[9] and rise[9]

con a 1 n c n 3 s regain prep n c n 3 s 7 v r tr pot imp 3 s
Lest total darkness[2] should by night regain

p p a 1 n c n 3 s con see regain n c n 3 s
Her[5] old possession,[6] and extinguish life[6]

The word FIRES is the nominative to all the Verbs marked † and WHICH the objective.

prep n c n 3 s 7 con a 1 n c n 3 plu 7 r pro a 1 a 1 n c n 3 plu
In nature and all things; WHICH[6] these soft FIRES[2]

adv v ir tr ind pr 3 plu con prep a 1 n c n 3 s 7
Not only enlighten† but with kindly heat

prep a 1 n c n 3 s 7 both v r tr ind pr 3 plu
Of various influence, foment† and warm,†

both v r tr ind pr 3 plu con prep n c n 3 s 7 v ir tr ind pr 3 plu
Temper† or nourish,[10] or in part shed down[10]

p p a 1 n c n 3 s prep a 1 n c n 3 plu 7 r p v ir in ind pr 3 plu
Their stellar virtue[6] on all kinds that grow[9]

prep n c f 3 s 7 part adv a 1 kinds v r tr inf pr
On earth, made hereby apter to receive[10]

n c n 3 s prep a 1 n c m 3 s adv sup n c n 3 s 7
Perfection[6] from the sun's[5] more potent ray.

a 1 adv con part prep n c n 3 s 7 n c 3 s 7
These [*fires*] then, though unbeheld in deep of night,

v ir in ind pr 3 plu adv con v ir tr imp 2 s n c m 3 plu adv
Shine[9] not in vain; nor think,[10] though men[2] were[9] none,

[redacted]

con n c n 3 s v r tr pot imp 3 s n c n 3 plu n p m 3 s n c n 3 s
That heaven[2] would want[10] spectators,[6] God[2] want praise[f]:

n c n 3 plu prep a 1 n c n 3 plu 7 v r tr ind pr 3 plu n c n 3 s
Millions[2] of spiritual creatures walk[10] the earth[6]

a 1 creatures adv p p con adv p p
Unseen, both when we[2] wake and when we[2] sleep.

a 1 a 1 prep a 1 n c n 3 s 7 p p n c n 3 plu v ir tr
All these with ceaseless praise his works[6] behold[10]

adverbial phrase—always adv prep a 1 n c n 3 s 7
Both day and night. How often, from the steep

prep a 1 n c n 3 s 7 con see hill p p v ir tr ind perf 1 plu
Of echoing hill or thicket have[10] we[2] heard[10]

a 1 n c n 3 plu prep a 1 a 1 n c n 3 s 7
Celestial voices[6] to the midnight air,

a 1 voices con a 1 voices a 1 prep a 1 n c n 3 s 7
Sole, or responsive each to others'[5] note,

part p p a 1 n p m 3 s 7 adv prep n c n 3 plu 7
Singing their great Creator. Oft in bands,

adv p p v ir tr ind pr 3 pl n c n 3 s a 1 n c n 3 s v r tr
While they[2] keep[10] watch,[6] or nightly rounding walk,[10*]

prep a 1 n c n 3 s 7 prep a 1 n c n 3 plu 7
With heav'nly touch of instrumental sounds,

prep a 1 a 1 n c n 3 s part p p n c n 3 plu
In full harmonic number join'd, their songs[2]

v r tr ind pr 3 plu n c n 3 s con see divide p p n c n 3 plu n c n 3 s 7
Divide[10] the night,[6] and lift[10] our thoughts[6] to heav'n."

adv part adverbial phrase—together p p v ir ind imp 3 plu
Thus talking, hand in hand alone they[2] pass'd[9]

adv prep p p a 1 n c n 3 s 7 adv part a 1 v ir ind imp 3 plu
On to their[5] blissful bow'r—there arriv'd, both stood,[9]

a 1 v ir in ind imp 3 plu prep a 1 v r tr ind imp
Both [*persons*] turn'd,[9] and under open sky ador'd[10]

a 1 n p m 3 s v ir tr ind imp 3 s all n c n 3 s con
The God[6] that[2] made[10] both sky,[6] air,[6] earth,[6] and heav n,[6]

* They walk their nightly rounds, like sentries on guard.

[redacted]

r p by beheld v ir tr ind imp 3 plu n c f 3 s a 1 n c n 3 s
Which[6] they[3] beheld,[10] the moon's[5] resplendent globe,[6]

con a 1 n c n 3 s p p 2 s adv v ir tr ind pr 2 s n c n 3 s
And starry pole.[6] Thou[3] also mad'st[10] the night,[6]

n c m 2 s a 1 con p p 2 s a 1 n c n 3 s
Maker[3] omnipotent, and thou [*madest*] the day,[6]

r p finished p p prep p p a 1 n c n 3 s 7 part
Which[6] we[3] in our[5] appointed work employed,

v r tr ind perf 1 plu a 1 Adam and Eve a 1 n c n 3 s 7
Have finish'd[10] happy in our mutual help

con a 1 n c n 3 s 7 a 1 n c n 3 s prep a 1 p p n c n 3 s 7
And mutual love, the crown of all our bliss,

part prep p p con a 1 a 1 n c n 3 s 7
Ordain'd by thee; and this delicious place,

prep p p a 1 place adv p p n c n 3 s v r tr ind pr 3 s
For us too large, where thy abundance[3] wants[10]

n c cg 3 plu con a 1 abundance v ir in ind pr 3 s n c n 3 s 7
Partakers,[6] and uncropt falls[9] to the ground.

con p p 2 s v r tr ind perf 2 s prep p p a 1 a 1 n c n 3 s
But thou[3] hast promis'd[10] from us two a race,[3]

v r tr inf pr a 1 n c n 3 s r p aux prep p p 7 v r tr ind 1 fut 3 s
To fill[10] the earth,[6] who[3] shall with us extol[10]

p p n c n 3 s a 1 goodness con adv p p v r in ind pr 1 plu
Thy goodness[6] infinite, both when we[3] wake,[9]

con adv p p v ir tr ind pr 1 plu p p n c n 3 s n c n 3 s 7
And when we[3] seek,[10] as now, thy gift[6] of sleep.

MILTON.

[redacted]

POPE'S ESSAY.

n p m 3 s prep a 1 n c n 3 plu 7 v ir tr ind pr 3 s prep n c n 3 s 7
Heaven[3] from all creatures hides[10] the book[6] of fate,

con a 1 n c n 3 s part p p a 1 n c n 3 s
All but the page[7] prescrib'd, their[5] present state:[6]

prep n c n 3 plu 7 the thing which n c m 3 plu 7 n c n 3
From brutes what men,[3] from men what spirits[3] know;[10]

con r p v r tr pot imp 3 s n c n 3 s adv adv
Or who[3] could suffer[10] being[6] here below?

a 1 n c m 3 s p p n c n 3 s v r tr &c v ir in inf pr adv
[*if*] The lamb[3] [*which*] thy[5] riot dooms to bleed to-day,

v ir tr subj 3 s p p p p n c n 3 s p p both v r in pot imp 3 s
Had he[3]* thy[5] reason,[6] would he[3] skip[9] and play?[3]

part prep a 1 a 1 instant p p v r tr ind pr 3 s a 1 n c n 3 s
Pleased to the last, he[3] crops[10] the flow'ry food,[6]

con v tr ind pr 3 s n c n 3 s adv part v ir tr inf pr p p n c n 3 s
And licks[10] the hand[6] just rais'd to shed[10] his[5] blood.[6]

inter n c n 2 s prep a 1 n c n 3 s 7 adv part
Oh[17] blindness[3] to the future! kindly giv'n,

con a 1 creature v r tr pot pr n c n 3 s part prep n p m 3 s 7
That each may fill[10] the circle[6] mark'd by Heav'n;

r p v ir tr ind pr 3 s prep a 1 n c n 3 s prep n p m 3 s 7
Who[3] sees[10] with equal eye, as God of all,

a 1 n c m 3 s v r inf pr con a 1 n c m 3 s v ir in inf pr
A hero[6] [*to*] perish,[9] or a sparrow[6] [*to*] fall;[9]

n c n 3 plu con n c n 3 plu prep n c n 3 s 7 part
Atoms[6] or systems[6] into ruin hurl'd,

con adv a 1 n c n 3 s v r in inf pr con adv a 1 n c n 3 s
And now a bubble[6] burst,[9] and now a world.[6]

v r in imp 3 s adv adv prep a 1 n c n 3 plu 7 v r in imp 2 s
Hope[9] humbly then; with trembling pinions soar;[9]

* The word HE, is redundant, in apposition with LAMB, and repeated by poetical license only. The word WHICH, understood, is the real objective case of the verb DOOMS.

7

[redacted]

v r tr imp 2 s a l n c m 3 s apposition con n p m 3 s v r tr imp 2 s
Wait[10] the great teacher Death;[6] and God[6] adore[10]

a l bliss a l n c n 3 s p p v ir tr ind pr 3 s p p v ir tr inf pr
What future bliss[6] he[3] gives[10] not thee[6] to know,[10]

con v ir tr ind pr 3 s a l n c n 3 s v ir inf pr p p n c n 3 s adv
But gives[10] that hope[6] to be[9] thy blessing[6] now.

n c n 3 s v ir in ind pr 3 s a l hope a l a l n c n 3 s 7
Hope[2] springs[9] eternal in the human breast;

n c m 3 s adv con adv v ir inf pr a l man
Man[2] never is,[9] but always TO BE[9] blest.

a l n c n 3 s a l soul con a l soul prep n c n 3 s 7
The soul,[2] uneasy, and confin'd from home,

both v r ind pr 3 s prep n c n 3 s 7 v ir inf pr
Rests[9] and expatiates[9] in a life [*which is*] to come,[9]

interj a l a l n c m 3 s r p a l n c n 3 s
Lo,[10] the poor Indian![6] whose untutor'd mind[2]

v ir tr ind pr 3 s n p m 3 s n c n 3 plu 7 see sees prep n c n 3 s 7
Sees[10] God[6] in clouds, or hears[10] him[6] in the wind;

p p n c n 3 s a l n c n 3 s adv v ir tr ind imp 3 s v ir inf pr in
His[5] soul[6] proud science[2] never taught[10] to stray[9]

adv con a l a l n c n 3 s 7 a l n c n 3 s 7
Far as [*to*] the Solar Walk, or Milky Way:

con a l n c n 3 s prep p p n c n 3 s 7 v ir tr ind perf 3 s
Yet simple nature[2] to his[5] hope has given[10]

prep a l a l n c n 3 s 7 a l n c n 3 s
Behind the cloud-topt hill, a humbler heaven;[6]

a l a l n c n 3 s n c n 3 s prep n c n 3 plu 7 part
Some safer world[6] in depth of woods embraced,

a l a l n c n 3 s prep a l a l n c n 3 s 7
Some happier island[6] in the wat'ry waste:

adv n c cg 3 plu adv p p a l n c n 3 s v ir tr ind pr 3 plu
Where slaves[2] once more their native land[6] behold,[10]

a l n c m 3 plu v r tr ind pr 3 plu n c m 3 plu v r ind pr 3 plu
No fiends[2] torment,[10] no Christians[2] thirst for gold,

nom v r tr ind pr 3 s p p a l n c n 3 s
To BE,[2] contents[10] his[5] natural desire:[6]

p p v r tr ind pr 3 s a 1 n c f 3 s n c n 3 s a 1 n c f 3 s n c n 3 s

He[3] asks[10] no angel's wing,[6] no seraph's fire;[6]

con v ir ind pr 3 s part prep a 1 a 1 n c n 3 s 7

But thinks,[10] admitted to that equal sky,

p p a 1 n c m 3 s v ir tr ind 1 fut 3 s with n c n 3

His[6] faithful dog[3] shall bear[10] him company.[6]

v ir in imp 2 s a 1 p p con prep p p n c n 3 s 7 prep n c n 3 s 7

Go,[9] wiser thou![3] and in thy scale of sense,

v r tr imp 2 s p p n c n 3 s prep n p m 3 s 7

Weigh[10] thy[6] opinion[6] against Providence;

Transposition—Call that imperfection which thou fanciest such.

Call[10] imperfection[6] what[6] thou[3] fanciest such;

v ir tr imp 2 s adv p p v ir tr ind pr 3 s n c n 3 s adv n c n 3 s

Say[10] here he[3] gives[10] too little,[6] there too much,[6]

prep n c n 3 s 7 a 1 n c n 3 s 7 p p n c in 3 s is

In pride, in reas'ning pride, our[6] error[3] lies;[9]

a 1 creatures v r tr ind pr 3 plu con n c n 3 plu 7

All quit[10] their[6] sphere,[6] and rush into the skies.

n c n 3 s adv v r in ind pr 3 s a 1 a 1 n c n 3 s 7

Pride[3] still is[9] aiming at the blest abodes;

n c m 3 plu v ir pot imp 3 plu n & c r 2 n c n 3 plu n & c r 2

Men[3] would be[7] angels;[2] angels[3] would be[9] gods.[2]

part v ir in inf pr r 2 con n c n 3 plu

Aspiring to be[9] gods,[2] if angels[3] fell,[9]

part v ir in inf pr r 2 n c m 3 plu v r in in pr 3 plu

Aspiring to be[9] angels,[2] men[3] rebel,[9]

con r p adv v r in ind pr 3 s v r tr inf pr a 1 n c n 3 plu

And [*he*] who[3] but wishes[9] to invert[10] the laws[6]

prep n p m 3 s 7 prep a 1 n p m 3 s 7

Of ORDER, sins[9] against th' ETERNAL CAUSE.

[redacted]

Having completed our exercises for the private learner, we here present additional exercises for practice, without being marked, to be used by those who prefer them—although the previous lessons should be gone over, in part, at least, *in all cases.* The words in the first piece have the relation pointed out by figures—and in the additional exercises the student will be able to make this out for himself.

LIBERTY AND SLAVERY CONTRASTED.

Part of a Letter from Italy, by ADDISON.

How12 has18 kind1 Heaven2 adorned10 this1 happy1 land,6
And16 scattered10 blessings6 with14 a1 wasteful1 hand;7
But16 what8,6 avail10 her8,5 unexhausted1 stores,2
Her8,5 blooming1 mountains2 and16 her8,5 sunny1 shores,2
With14 all1 the1 gifts7 that8,6 heaven2 and15 earth2 impart,10
—— the1 smiles7 of13 nature,7 and16 the1 charms7 of13 art,7
While12 proud1 oppression2 in14 her8,5 valleys7 reigns,9
And16 tyranny2 usurps10 her8,5 happy1 plains?6
The1 poor1 inhabitant2 beholds10 in vain,12
The1 redd'ning1 orange6 and 16 that1 swelling1 grain:6
Joyless1 he2 sees10 the 1 growing1 oils6 and 16 wines,6
And16 in14 the1 myrtle's5 fragrant1 shade7 repines.9
O! Liberty,3 thou3 power3 supremely19 bright,1
Profuse1 of bliss,7 and15 fragrant1 with delight!7
Perpetual1 pleasures2 in14 thy8,5 presence7 reign,9
And16 smiling1 plenty2 leads10 thy8,5 wanton train;6
Eased1,11 of14 her8,5 load,7 subjection2 grows9 more19 light,1
And16 poverty2 looks9 cheerful1 in14 thy8,5 light.7
Thou8,2 makest10 the1 gloomy1 face6 of13 nature7 gay;1
—— givest10 beauty6 to14 the1 sun,7 and16 pleasure6 to14 the1 day.7
On14 foreign1 mountains7 may the1 sun2 refine10
The1 grape's5 soft1 juice,6 and mellow10 it8,6 to14 wine;7
With14 citron1 groves7 adorn10 a1 distant1 soil,6
And16 the1 fat1 olive6 swell10 with14 floods7 of13 oil.7
We8,2 envy10 not12 the1 warmer1 climes6 that8,2 lie9
In14 ten1 degrees7 of13 more19 indulgent1 skies;7
Nor16 at14 the1 coarseness7 of13 our8,5 heaven7 repine,9
Tho'16 o'er14 our8,5 heads7 the1 frozen1 pleiads2 shine:9
'Tis 8,2,9 liberty2 that8,2 crowns10 the1 Saxon's5 isle,6
And16 makes10 the1 barren1 rocks6 and16 the1 bleak1 mountains6 smile.9

ADDITIONAL EXTRACTS FOR PARSING.

WEBSTER'S REPLY TO HAYNE.

I shall enter on no encomium of Massachusetts—she needs none. There she is—behold her, and judge for yourselves. There is her history. The world has it by heart. The past at least is secure. There is Boston, and Concord, and Lexington, and Bunker hill, and there they will remain forever. The bones of her sons, fallen in the great struggle for independence, now lie mingled with the soil of every state, from New England to Georgia, and there they will lie forever. And, sir, where American Liberty raised its first voice, and where its youth was nurtured and sustained, there it still lives in the strength of its manhood, and full of its original spirit. If discord and disunion shall wound it—if party strife and blind ambition shall hawk at and tear it—if folly and madness, if uneasiness under salutary and necessary restraint, shall succeed to separate it from that union by which alone its existence is made sure—in the end, by the side of that cradle in which its infancy was rocked, it will stretch forth its arms with whatever vigor it may still retain, over the friends who gather round it—and it will fall at last, if fall it must, amidst the proudest monuments of its own glory, and on the very spot of its origin.

BENTON ON THE PROTEST.

The question immediately before the senate was one of minor consequence; it might be called a question of small import, except for the effect which the decision might have upon the Secretary itself. In that point of view it might be a question of some moment; for, without reference to individuals, it was essential to the cause of free governments, that every department of the government, the senate inclusive, should so act as to preserve to itself the respect and confidence of the country. The immediate question was, upon the rejection of the president's message. It was

[redacted]

moved to reject it—to reject it, not after it was considered, but before it was considered! and thus to tell the American people that their president shall not be heard, should not be allowed to plead his defence, in the presence of the body that condemned him, neither before the condemnation, nor after it! This is the motion, and certainly no enemy to the senate could wish it to miscarry. The president, in the conclusion of his message, has respectfully requested that his defence might be entered upon the journal of the senate—upon that same journal which contains the record of his conviction. This is the request of the president. Will the senate deny it? Will they refuse this act of sheer justice and common decency? Will they go further, and not only refuse to place it on the journal, but refuse even io suffer it to remain in the senate? Will they refuse to permit it to remain on file, but send it back, or throw it out of doors, without condescending to reply to it? for that is the exact import of the motion now made! Will senators exhaust their minds, and their bodies also, in loading this very communication with epithets, and then say that it shall not be received? Will they receive memorials, resolutions, essays, from all that choose to abuse the president, and not receive a word of defence from him? Will they continue the spectacle which has been presented here for three months—a daily presentation of attacks upon the president from all that choose to attack him, young and old, boys and men—attacks echoing the very sound of this resolution, and which are not only received and filed here, but printed also, and referred to a committee, and introduced, each one with a lauded commentary of set phrase? Are the senate to receive all these, and yet refuse to receive from the object of all this attack one word of answer? * * * * *

The proceeding, he, Mr. B., held to be an impeachment, without the forms of an impeachment—a conviction, without the form of a trial—a sentence of condemnation for a high crime and misdemeanor, against the chief magistrate of the republic, without evidence, without hearing, without defence, without the observance of a single form prescribed for the trial of impeachments; and this by the very tribunal which is bound to try the formal impeachment for the same matter, if duly demanded by the grand inquest

of the nation in their hall of representatives. This was the question which the country would have to try, and in the trial of which, furious passion, reckless denunciation, bold, or even audacious assertion, will stand for nothing. The record! the record! will be the evidence which the country will demand. The facts! the facts! will be the data which they require! The speeches! the speeches! delivered on this floor, will be the test of the spirit and intention with which these proceedings were pursued and consummated.

WEBSTER ON THE PROTEST.

The contest for ages has been to rescue liberty from the grasp of executive power. Whoever has been engaged in her sacred cause, from the days of the downfall of those great aristocracies, which had stood between the king and the people, to the time of our own independence, has struggled for the accomplishment of that single object. On the long list of champions of human freedom, there is not one name damned by the reproach of advocating the extension of executive authority; on the contrary, the uniform and steady purpose of all such champions has been, to limit and restrain it. To this end, the spirit of liberty, growing more and more enlightened, and more and more vigorous from age to age, has been battering for centuries against the solid buttments of the feudal system. To this end, all that could be gained from the imprudence, snatched from the weakness, or wrung from the necessities of crowned heads, has been carefully gathered up, secured, and hoarded, as the rich treasures, the very jewels of liberty. To this end, popular and representative right has kept up its warfare against prerogative, with various success; sometimes writing the history of a whole age in blood—sometimes witnessing the martyrdoms of Sydneys and Russels; often baffled and repulsed, but still gaining, on the whole, and holding what it gained with a grasp which nothing but the complete extinction of its own being could compel it to relinquish. * * * *

And now, sir, who is he so ignorant of the history of

liberty, at home and abroad; who is he, yet dwelling in his contemplations among the principles and dogmas of the middle ages; who is he, from whose bosom all original infusion of American spirit has become so entirely evaporated and exhaled, as that he shall put into the mouth of the president of the United States the doctrine that the defence of liberty *naturally results* to executive power, and is its peculiar duty? Who is he that, generous and confiding towards power where it is most dangerous, and jealous only of those who can restrain it? Who is he that, reversing the order of the state, and upheaving the base, would poise the political pyramid of the political system upon its apex? Who is he that, overlooking with contempt the guardianship of the representatives of the people, and with equal contempt the higher guardianship of the people themselves? Who is he that declares to us, through the president's lips, that the security for freedom rests in executive authority? Who is he that belies the blood and libels the fame of his own ancestors, by declaring that *they*, with solemnity of form and force of manner, have invoked the executive power to come to the protection of liberty? Who is he that thus charges them with the insanity or recklessness of putting the lamb beneath the lion's paw? No, sir; our security is in our watchfulness of executive power. * * * And when we, and those who come after us, have done all that we can do, and all that they can do, it will be well for us, and for them, if some popular executive, by the power of patronage and party, and the power, too, of that very popularity, shall not hereafter prove an over-match for all other branches of the government. * * * * * *

Mr. President, I have spoken freely of this protest, and of the doctrines which it advances; but I have said nothing which I do not believe. On these high questions of constitutional law, respect for my own character, as well as a solemn and profound sense of duty, restrains me from giving utterance to a single sentiment which does not flow from entire conviction. I feel that I am not wrong. I feel that an inborn and inbred love of constitutional liberty, and some study of our political institutions have not, on this occasion, misled me. But I have desired to say nothing that should give pain to the chief magistrate person-

ally. I have not sought to fix arrows in his breast; but I believe him mistaken, altogether mistaken, in the sentiments which he has expressed; and I must concur with others in placing on the records of the senate, my disapprobation of those sentiments. On a vote, which is to remain so long as any proceeding of the senate shall last, and on a question which can never cease to be important while the constitution of the country endures, I have desired to make public my reasons. They will now be known, and I submit them to the judgment of the present and of after times. Sir, the occasion is full of interest. It cannot pass off without leaving strong impressions on the character of public men. A collision has taken place, which I could have most anxiously wished to avoid; it was not to be shunned. We have not sought this controversy; it has met us, and been forced upon us. In my judgment, the law has been disregarded, and the constitution transgressed—the fortress of liberty has been assaulted, and circumstances have placed the senate in the breach; and, altho' we may perish in it, I know we shall not fly from it. But I am fearless of consequences. We shall hold on, sir, and hold out, till the people themselves come to its defence. We shall raise the alarm, and maintain the post, till they, whose right it is, shall decide whether the senate be a faction, wantonly resisting lawful power, or whether it be opposing, with firmness and patriotism, violations of liberty and inroads upon the constitution.

[redacted]

PROSODY.

From προς (*for*) ωδη (*a song.*)

Prosody consists of two parts: PUNCTUATION—and the LAWS OF VERSIFICATION, or Rules for writing Poetry.

1. Punctuation (*à punct*-um, a *point*), is the art of dividing a written composition into parts, by introducing, between the members of a period, the following characters· the , comma; the ; semi colon; the : colon; and at the close of a period, the . period; the ? interrogation; the ! exclamation; and the — dash.

It is impossible to lay down rules for punctuating, which will be free from exceptions. The following are as useful and perfect as any that can be given:

GENERAL RULE.—Use a comma after a word of the 7th relation; a semi colon before a word of the 16th relation; and a period, interrogation, or exclamation, at the close of the sentence. [See the punctuation on the Plate.]

RULE 1.—Before a relative pronoun, insert a , as: God, who, at sundry times, spake unto the fathers, hath spoken.

RULE 2.—After a noun, or pronoun, governed by a preposition, insert a , as: At sundry times,7 unto the fathers,7 —after a noun,7 or pronoun,7: O'er nature's soft repose,7.

RULE 3.—Where the nominative is separated from the verb, by an intervening phrase, a , is to be inserted after the nominative, and before the verb, as:

> *Thunders* , wafted from the burning zone
> , *Growl* from afar, a deaf and hollow groan.

RULE 4.—A ; is used before a conjunction, as: I will either bring you the book; or send it by mail. An adjective restricts the logical extension of a noun ; as: North America is not so large; as America.

The : is used when a comparison is made between two things, by using the comparative and corresponding conjunctions, as: As the ox goeth to the slaughter: so goeth the fool to the stocks.

RULE 5.—The . is placed at the close of a period, and denotes the sense to be complete, as:

> The midnight moon serenely smiles
>   O'er Nature's soft repose,
> No low'ring cloud obscures the sky; nor
>   Ruffling tempest blows. [See Plate.]

RULE 6.—The ? is used after an interrogatory sentence; the ! after an interjection, and exclamatory phrases; and the — denotes a rhetorical pause, as

> O death! where is thy—sting? O grave! where is thy—victory?

The student is referred to the *Plate on Syntax*, for a more full exemplification of the preceding rules.

PROSODY (προς ωδη) is the art of meting poetry by a regular succession of long and short, or of accented and unaccented syllables. A certain number of syllables form a *foot*. They are called feet, because it is by their aid that the voice passes through them in measured time, either in singing or reading poetry. There are eight kinds of feet, four of two syllables, and four of three, as follows:

Dissyllable.		*Trisyllable.*	
1. A Trochee,	— ˘	5. A Dactyl,	— ˘ ˘
2. An Iambus,	˘ —	6. An Amphibrach,	˘ — ˘
3. A Spondee,	— —	7. An Anapæst,	˘ ˘ —
4. A Pyrrhic,	˘ ˘	8. A Tribrach,	˘ ˘ ˘

Three of these are called primary, because whole compositions can be written in them, without introducing other feet, viz: *Trochee*, *Iambus*, and *Anapæst*. The others are called secondary, being used occasionally, to vary the composition.

The following verse will serve to convey an idea of the *principles* of Prosody, as given above:

> Nŏt ă *drŭm*7* wăs *hĕard*,2 nŏr ă *fūn*7răl *nōte*,2
>   As hĭs *cōrse*7 tŏ the *rām*7pårt wĕ *hūr*7rĭĕd;
> Nŏt ă *sōl*7dĭer dĭs*chārged*7 hĭs *fāre*2wĕll *shŏt*,
>   O'ĕr thĕ *grāve*7 whĕre ŏur *hē*7rŏ wĕ *bŭ*7rĭĕd.

* The figures divide the lines into measures, and point out the foot, as per above Table.—1. Trochee; 2. Iambus: 7. Anapæst; &c.

[redacted]

BURIAL OF SIR JOHN MOORE.

Not a *drum*7 was *heard*,2 nor a *fun'*7ral *note*,2
As his *corse*7 to the *ram*7part we *hur*7ried;
Not a *sol*7dier dis-*charg'd*7 his *fare*2well *shot*,
O'er the *grave*7 where our *he*7ro we *bu*7ried.

We *bur*2ied him *dark*7ly at *dead*7 of *night*;2
The *sods*2 with our *bay*7onets *tur*7ning;
By the *strug*7gling *moon*2beams *mis*2ty *light*,2
And our *lan*7terns *dim*2ly *burn*2ing.

*No use*3less *cof*2fin en*clos'd*7 his *breast*,2
Nor in *sheet*,7 nor in *shroud*,7 we *bound*2 him;
But he *lay*7 like a *war*7rior *tak*2ing his *rest*,7
With his *mar*7tial *cloak*2 a*round*2 him.

Few and *short*7 were the *pray'rs*7 we *said*;2
And we *spoke*7 not a *word*7 of *sor*2row;
But we *stead*7fastly *gaz'd*7 on the *face*7 of the *dead*,7
And we *bit*7terly *thought*7 of the *mor*7row.

We *thought*,2 as we *hol*7low'd his *nar*7row *bed*,2
And *smooth'd*2 down his *lone*7ly *pil*2low,
That the *foe*7 would be *ri*7oting *o*7ver his *head*,7
And *we*2 far a*way*7 on the *bil*7low.

*Light*ly1 they'll *talk*2 of the *spir*7it that's *gone*;
And *o'er*2 his cold *ash*7es up*braid*7 him;
But *noth*2ing he'll *reck*,7 if they *let*7 him sleep *on*,7
In a *grave*7 where a *Bri*7ton has *laid*7 him.

But *half*2 of our *hea*7vy *task*2 was *done*,2
When the *clock*7 told the *hour*7 for re*tir*7ing;
And we *heard*7 the *dis*2tant *ran*2dom *gun*,2
That the *foe*7 was *sud*2denly *fir*7ing.

*Slow*ly1 and *sad*2ly we *laid*7 him *down*,2
From the *field*7 of his *fame*7 fresh and *go*7ry;
We *carv'd*2 not a *line*;7 we *rais'd*2 not a *stone*,7
But *left*2 him a*lone*7 in his *glo*7ry.

[redacted]

PRINCIPLES

OF THE

ETYMOLOGY AND SYNTAX

OF THE

LATIN LANGUAGE:

UPON THE ANALYTIC PLAN OF ROOT AND ADJUNCTS.

INTRODUCTION.

All will agree that he is a good Latin and Greek scholar, who has acquired a knowledge of the roots of all the declinable words in those languages, together with the adjuncts, which can be associated with each radical, and understands their import and use, in giving to the noun, pronoun and adjective, gender, number, and case—and to the verb, voicc, number, person, conjugation, mood, and tense—and has acquired a knowledge of the indeclinable parts of speech, with the ability to give every word its true syntax, or relation to the other word or words in the sentence, by which it is, in reality, "constituted a part of speech."

In the following pages, we have endeavored to make such a disposition of some sixty lines of Virgil's Æneid, (and the second chapter of Matthew, from the Greek Testament,) as will combine and illustrate *all these principles* under *one general view*, and will guide the learner to a knowledge so desirable.

The ingenious student will find the *root* (which is sometimes a more remote one than is found in the text), placed in the first column; the *definition* in the second; while the *syntax* (showing by what word it is governed, or with what it agrees), occupies the third column; leaving the *terminations*, pointing out the etymology, to close the line.

[redacted]

The root and termination of every declinable word, in the text, are clearly pointed out, by the *prefixes* and *suffixes* being printed in *Italics*, while the root appears in Roman Small Capitals.

Thus we have endeavored to make the rough path easy and inviting to the beginner, at the commencement of his journey; and to invite the man of letters again to revisit those literary fields, and to place in his hands something that shall recall those juvenile days in classic hall, free from religious intolerance, political villainy, and a cold and heartless world, and to fix the principles of this noble language indelibly upon the mind.

The plan of Latin forms, originated by Mr. Grosvenor, is a very happy method of disposing of the tedious and prolix declensions and conjugations, which hang like an incubus over the student, and no doubt will be welcomed by the learner. This Table was published by Mr. Grosvenor, at Salem, Massachusetts, in the year 1831. Parts of the Table have been copied into other grammars. Clinton said, that he who made two blades of grass grow where only one was known to grow before, deserved the everlasting gratitude of his country. And if this be true, surely he who has condensed to a single page the long and cumbrous conjugations, of some sixty or eighty pages, ought to have his memory perpetuated by a monument more lasting than brass or marble—he should live in the hearts of all friends of improvement in literature. We have, in this work, arranged this Table in an improved form, and prepared an original Table of the Greek Verb, which will be found in their proper places. From this arrangement, the student will be able to commence parsing at once, and will find on the same page—yea, *in the same line*—a Virgil, a Dictionary, and a Grammar, which will present to the eye of the scholar, all that Virgil, Cicero, Tacitus, or Demosthenes could inform him about their mother tongue.

That the person into whose hands this work may fall, may, by a careful and critical examination of the principles here laid down, (which are as immutable as the language itself, on which they are grounded,) speedily find himself able to read, write, and speak the language, with the facility and accuracy of a native Roman, or Grecian, is the sincere wish of THE AUTHOR.

[redacted]

LATIN GRAMMAR.

A BRIEF VIEW OF THE PARTS OF SPEECH

The Parts of Speech in Latin are eight:

1. Noun, Adjective, Pronoun, and Verb—*declined.**

2. Adverb, Preposition, Conjunction, and Interjection—*undeclined.*

DEFINITIONS

1. A Noun is the name of a person, place, or thing: as, *vir.*

2. An Adjective expresses the quality or extension of the noun: as, vir *bonus.*

3. A Pronoun stands for the noun: as, vir *qui.*

4. A Verb expresses the existence or action of the noun: as, vir *est.*

5. An Adverb expresses the manner in which the noun exists: as, vir *ibi* est.

6. A Preposition governs some case of a noun: as, *ad* virum.

7. A Conjunction connects words or sentences: as, arma *que* virum.

8. An Interjection is a virtual sentence: as, *heu!*

REMARKS

Words are called parts of speech, because they are all referred, either directly or indirectly, to the noun; and, *as* their existence as a part of speech depends on this relation to the noun, *so* the case of a noun is merely that *correlative* relation which the noun and pronoun have to other words

* A declinable word contains a root, and generally one termination: as, ARM-*a*, CAN-*o*.

[redacted]

in the sentence; and although Latin nouns and pronouns are generally declinable, yet their case depends *entirely* upon their syntax: as, *nominative*, arm-*a*; sunt; *vocative*, O arm-*a*; *accusative*, cano arm-*a*.

GENDER.

The Genders are three:—Masculine, denoting males; feminine, denoting females; and all others are neuter; but in Latin, nouns are said to be in a certain gender by *grammatic construction*—that is, the gender is determined by the adjective annexed: as, masculine, *us*; feminine, *a*; neuter, *um*.

NUMBER.

The Singular Number denotes but one; the Plural more than one.

CASE.

The Cases are six:—Nominative, Genitive, Dative, Accusative, Vocative, and Ablative.

DECLENSION.

Declension is the mode of changing the termination of nouns. There are five declensions, called first, second, third, fourth, fifth, distinguished from each other by the termination of the genitive singular: as, first, *æ*; second, *i*; third, *is*; fourth, *ûs*; fifth, *eï*.

☞ The Declension and Gender, on the Chart, are placed after every noun, adjective and pronoun: thus, (1 *f*.), first declension, feminine gender; (2 *n*. *p*.), second declension, neuter, plural; &c.

RULES FOR THE CONSTRUCTION OF CASES.

1. The NOMINATIVE precedes the verb: as, *penn-a* est; *arm-a* sunt.

2. The GENITIVE follows a noun, adjective, or verb; as, annus *mundi*.

3. The DATIVE is governed by verbs and adjectives: as, similis, *penn-æ*.

4. The ACCUSATIVE is governed by transitive verbs and prepositions, the "time *how long*," and the "place *to which*"; and is placed before the infinitive; as, teneo *penn-a-m*, &c.

[redacted]

5. The Vocative is construed with O: as, O *Catalin-a.*

6. The Ablative is governed by the prepositions *by, with, in,* &c., and is used to express the "time *when,*" the "place *where,*" the "cause, manner, means, and instrument," and is put absolute with a participle.

TABLE OF DECLENSION.

		Singular. N.	G.	D.	Ac.	V.	Ab.	*Plural.* N.	G.	D.	Ac.	V.	Ab.
FIRST DECLENSION.													
Root, ——	f.—	a,	æ,	æ,	am,	a,*	â.	æ,	arum,	is,	as,	æ,	is†
SECOND DECLENSION.													
Root, ——	m. & f.—	us,er,	i,	o,	um,	e,er,	o.	i,	orum,	is,	os,	i,	is.
Root, ——	n.—	um,	i,	o,	um,	um,	o.	a,‡	orum.	is,	a,‡	a,‡	is.
THIRD DECLENSION.													
Root, ——	m. & f.—	—,	is,	i,	em,	—,	e,i.	es,	um,	ibus,	es,	es,	ibus
Root, ——	n.—	—,	is,	i,	—,	—,	e,i.	a,	ium,	ibus,	a,	a,	ibus
FOURTH DECLENSION.													
Root, ——	m. —	us,	ûs,	ui,	um,	us,	u.	us,	uum,	ibus,§	us,	us,	ibus§
Root, ——	n.—	u,	u,	u,	u,	u,	u.	ua,	uum,	ibus,§	ua,	ua,	ibus§
FIFTH DECLENSION.													
Root, ——	f.—	es,	eï,	eï,	em,	es,	e.	es,	erum,	ebus,	es,	es,	ebus.

Exceptions in gender will be learned from the Lexicon; but the student should know nothing of them until he is familiar with the regular forms.

FORM OF THE THIRD DECLENSION.

Gender.	*n.*	*m.*	*n*	*n.*	*m.*	*n.*	*n.*	*m&n*	*m.*	*f*
Nom.	a,	o.	c.	l.	n.	ar.	ur.	er.	or.	as.
Gen.	atis.	onis.	ctis.	lis.	nis.	aris.	uris	eris.	oris	atis.

Gender.	*f. m.*	*f.*	*m.*	*n.*	*n.*	*n.*	*f.*	*Pr.Part.*
Nom.	es,	is,	o,	us.	æs,	ut,	x,	ns,
Gen.	is, etis, itis.	is.	onis.	oris.	æris.	itis.	cis.	ntis.

* The Vocative is always like the nominative, except in the masculine and feminine singular, of the second declension.

† In a few words, *abus.*

‡ All *Neuters* have the Nominative, Accusative, and Vocative, *alike,* ending always in *a*, in the plural.

§ In a few words, *ubus.*

DECLENSION OF NOUNS.

FIRST DECLENSION—FEMININE.

Nom.	*Gen.*	*Dat.*	*Acc.*	*Voc.*	*Abl.*
Penn-*a*, Pen *is*,	penn-*æ*, pen *of*,	penn-*æ*, pen *to*,	penn-*am*, pen *hold*,	penn-*a*, pen *O*,	penn-*â*. pen *with*.
Penn-*æ*, Pens *are*,	penn-*arum*, pens *of*,	penn-*is*, pens *to*,	penn-*as*, pens *hold*,	penn-*æ*, pens *O*,	penn-*is*. pens *with*.

SECOND DECLENSION—MASCULINE.

Domin-*us*, Lord *is*,	domin-*i*. lord *of*,	domin-*o*, lord *to*,	domin-*um*, lord *see*,	domin-*e*, lord *O*,	domin-*o*. lord *with*.
Domin-*i*, Lords *are*,	domin-*orum*, lords *of*,	domin.*is*, lords *to*,	domin-*os*, lords *see*,	domin-*i*, lords *O*,	domin-*is*. lords *with*.

SECOND DECLENSION—NEUTER.

Fat-*um*, Fate *is*,	fat-*i*, fate *of*,	fat-*o*, fate *for*,	fat-*um*, fate *hold*,	fat-*um*, fate *O*,	fat-*o*. fate *with*.
Fat-*a*, Fates *are*,	fat-*orum*, fates *of*,	fat-*is*, fates *to*,	fat-*a*, fates *see*,	fat-*a*, fate *O*,	fat-*is*. fate *with*

THIRD DECLENSION—MASCULINE.

Serm-*o*, Word *is*,	serm-*onis*, word *of*,	serm-*oni*, word *to*,	serm-*onem*, word *speak*,	serm-*o*, word *O*,	serm-*one*. word *with*.
Serm-*ones*, Words *are*,	serm-*onum*, words *of*,	serm-*onibus*, words *to*,	serm-*ones*, words *speak*,	serm-*ones*, words *O*,	serm-*onibus* words *with*.

THIRD DECLENSION—NEUTER.

Opus, Work *is*,	opĕr-*is*, work *of*,	opĕr-*i*, work *to*,	opus, work *do*,	opus, work *O*,	opĕr-*e*. work *with*.
Oper-*a*, Works *are*,	oper-*um*, works *of*,	oper-*ibus*, works *to*,	oper-*a*, works *do*,	oper-*a*, works *O*,	oper-*ibus*. works *with*.

DECLENSION OF ADJECTIVES.

	Singular.					*Plural.*					
2 *M*. bon-us,	i,	o,	um,	e,	o.	i,	orum,	is,	os,	i.	is.
1 *F*. bon-a,	æ,	æ,	am,	a,	â.	æ,	arum,	is,	as,	æ	is.
2 *N*. bon-um,	i,	o,	um,	um,	o.	a,	orum,	is,	a,	a.	is.

For the other declensions, the student is referred to the Table of Declensions and the Analysis of Virgil's Ænead, where he will find three hundred paridigms.

PRONOUNS.

In Latin there are eighteen simple Pronouns, the principal of which are declined below.

PERSONAL PRONOUNS.

	Singular.						Plural.				
N.	*G.*	*D.*	*Ac.*	*V.*	*Ab.*	*N.*	*G.*	*D.*	*Ac.*	*V.*	*Ab.*
FIRST PERSON—*I.*											
ego,	mei,	mihi,	me,	—,	me.	nos,	nostrûm *or* nostri,	nobis,	nos,	—,	nobis.
SECOND PERSON—*Thou.*											
tu,	tui,	tibi,	te,	tu,	te.	vos,	vestrûm *or* vestri,	vobis,	vos,	vos,	vobis.
THIRD PERSON—*Himself, Herself, Itself.*											
—,	sui,	sibi,	se,	—,	se.	—,	sui,	sibi,	se,	—,	se.

DEMONSTRATIVE PRONOUNS.

THIRD PERSON—*This, That, These, Those.*

	N.	*G.*	*D.*	*Ac.*	*V.*	*Ab.*	*N.*	*G.*	*D.*	*Ac.*	*V.*	*Ab.*
M.	hic,	hujus,	huic,	hunc,	—,	hoc.	hi,	horum,	his,	hos,	—,	his.
F.	hæc,	hujus,	huic,	hanc,	—,	hâc.	hæ,	harum,	his,	has,	—,	his.
N.	hoc,	hujus,	huic,	hoc,	—,	hoc.	hæc,	horum,	his,	hæc,	—,	his.
M.	ille,	illius,	illi,	illum,	—,	illo.	illi,	illorum,	illis,	illos,	—,	illis.
F.	illa,	illius,	illi,	illam,	—,	illâ.	illæ,	illarum,	illis,	illas,	—,	illis.
N.	illud,	illius,	illi,	illud,	—,	illo.	illa,	illorum,	illis,	illa,	—,	illis.
M.	is,	ejus,	eī,	eum,	—,	eo.	ii,	eorum,	iis *or* eis,	eos,	—,	iis *or* eis.
F.	ea,	ejus,	eï,	eam,	—,	eâ.	eæ,	earum,	iis *or* eis,	eas,	,	iis *or* eis.
N.	id,	ejus,	eī,	id,	—,	eo.	ea,	eorum,	iis *or* eis,	ea,	—,	iis *or* eis.

RELATIVE PRONOUNS—*Who, Which, That, As.*

	N.	*G.*	*D.*	*Ac.*	*V.*	*Ab.*	*N.*	*G.*	*D.*	*Ac.*	*V.*	*Ab.*
M.	qui,	cujus,	cui,	quem,	—,	quo.	qui,	quorum,	queis,*	quos,	—,	queis*
F.	quæ,	cujus,	cui,	quam,	—,	quâ.	quæ,	quarum,	queis,*	quas,	—,	queis.*
N.	quod,	cujus,	cui,	quod,	—,	quo.	quæ	quorum,	queis,*	quæ,	—,	queis.*

The other pronouns are, *iste*, *quis*, *idem*, *istic*, *aliquis*, *siquis*, *quisnam*, *quicunque*, *quinam*, &c.

Iste is declined like *ille*.

Quis is declined like *qui*, except that it has *quid* for *quod*.

Idem is declined by adding *dem* to the pronoun *is*.

Istic is declined like *hic*, but is wanting in some of its cases.

Aliquis, *siquis*, &c., are declined like *quis*.

* More frequently *quibus*.

[redacted]

Quisnam and *quinam*, by adding *nam* and *quis* to *qui*.

Quicunque, by adding *cunque* to *qui*.

Meus, *tuus*, *suus*, *noster*, and *vester*, may be called adjectives.

Nostras, *vestras*, and *cujas*, are declined like adjectives of one termination in the third declension: as, *nostra-s*, *atis*, &c.

VERBS.

A Verb expresses the existence or action of its nominative; and as all beings are represented, in every language, as existing, or acting on another object, or as being acted upon by an agent, there are but three kinds of verbs:—intransitive, transitive, and passive.

The INTRANSITIVE Verb is defined by the syllables composing the word—*in*, not; *trans*, (*a traho*,) a preposition, signifying over; *it*, (ind., pres., 3d, sing., *a eo*,) goes; *ive*, may: and means one whose action or existence *may not go over* to an object: as, John *stands*; David *runs*.

The TRANSITIVE Verb is one whose action (*it*) goes (*trans*) over to an object: as, John *splits* wood.

The PASSIVE (*a patior*, to suffer) Verb is one representing action *upon* a passive nominative: as, Wyatt *was hung* by the sheriff; (that is, he was hung against his own will;) which is only another form of the transitive. The same action may be represented in either form of the verb; as (transitive), the sheriff *hung* Wyatt; (passive) Wyatt *was hung* by the sheriff.

In Latin, *o*, *i*, *m*, *s*, or *t*, final, is the sign of an active verb: as, amamu-*s*; and *r* of the passive: as, amamu-*r*.

MOOD.

The MOOD expresses the *manner* in which the nominative exists, acts, or is acted upon. There are four Moods: the Indicative, the Subjunctive, the Imperative, and the Infinitive.

The INDICATIVE simply declares that its nominative ex-

[redacted]

ists, acts, or is acted upon: as, John *stands;* Joseph *writes* a letter; the letter is *written.* The signs of this mood are, in the imperfect tense, *ba;* in the perfect, *i;* in the pluperfect, *era;* in the future, *b.*

The SUBJUNCTIVE expresses that the action or existence is possible or contingent: as, it *may rain;* John *can write;* if John *weep.* The signs of this mood are: in the imperfect, *re*; in the perfect, *eri;* in the pluperfect, *isse;* in the future, *er.*

The IMPERATIVE is used to command, entreat, or permit some person to exist or act: as, *shut* the door; *give* us our daily bread. The signs of this mood are: *a*, *e*, *i*, *to*, *te*, *ite*, &c.

The INFINITIVE expresses unlimited action: as, AMA-*re*, to love. The sign of this mood is: *re* or *isse*—it is rendered *to*, or *to have.*

TENSE.

Tense is the division of time into *present*, *past*, and *future.*

The Present Tense represents present time: as, *I love.*

The Imperfect represents past time: as, *I loved.*

The Perfect represents an action as now completed: as, *I have loved.*

The Pluperfect represents the action as formerly done: as, *I had loved.*

The Future represents future action: as, *I shall love.*

MOODS AND TENSE.

INDICATIVE.					SUBJUNCTIVE.				
Pr.	*Imp.*	*Per*	*Plu.*	*Fut.*	*Pr.*	*Imp.*	*Per.*	*Plu.*	*Fut.*
—	ba,	i,	era,	bi.	a, e,	re,	eri,	isse,	er.
do,	did,	have,	had,	will.	may,	might,	may have,	might have,	shall have

PERSON AND NUMBER.

	SINGULAR.			PLURAL.		
	1st Per.	*2d Per.*	*3d Per.*	*1st Per.*	*2d Per.*	*3d Per.*
Active.	o, i, m,	s, (isti,)	t.	mus,	tis,	nt, (ere)
	I,	thou,	he.	we,	you,	they.
Passive.	r.	ris, re,	tur.	mur,	mini,	ntur.

TABLE OF CONJUGATION.

ACTIVE VOICE.—*Indicative Mood.*

Tense.	*Root.*	*Conjugation.* 1,	2,	3,	4.	*Mood and Tense.* Latin.	English.	SINGULAR. *I.* 1.	*Thou,* 2.	*He,* 3.	PLURAL. *We,* 1.	*You,* 2.	*They* 3.
Pres.	1st root, —	ā,	ē,	i,	i,		*do,*	o,*	s,	t;	mus,	tis,	nt;†
Imp.	1st root, —	ā,	ē,	ē,	ie,	ba,	*did,*	m,	s,	t;	mus,	tis,	nt,
Perf.	2d root, —	āv,	u,	—,	iv,	i,‡	*have,*	—,	s-ti,	t;	mus,	s-tis,	erunt, or [ere
Pluperf.	2d root, —	av,	u,	—,	iv,	era,	*had,*	m,	s,	t;	mus,	tis,	nt,
Fut.	1st root, —	a,	e,	—,	—,	b(i),§	*will,* or	o,	s,	t;	mus,	tis,	nt,
		—,	—,	—,	i,	a, e,‖	*shall.*	m,	s,	t;	mus,	tis,	nt.
						Subjunctive Mood.							
								I,	*Thou,*	*He;*	*We,*	*You,*	*They.*
Pres.	1st root, —	ĕ,	ē,	a,	i,	2 and 4 a, 1 and 3 —,	*may,* or *can,*	m,	s,	t;	mus,	tis,	nt,
Imp.	1st root, —	ā,	ē,	ĕ,	ī,	re,	*might, could,* &c.	m,	s,	t;	mus,	tis,	nt,
Perf.	2d root, —	av,	u,	—,	iv.	eri,	*may have,*	m,	s,	t;	mus,	tis,	nt,
Pluperf.	2d root, —	av,	u,	—,	iv,	isse,	*might have,*	m,	s,	t;	mus,	tis,	nt,
Fut.	2d root, —	av,	u,	—,	iv,	eri,	*shall have,*	o,	s,	t;	mus,	tis,	nt.
						Imperative Mood.							
Pres.	1st root, —	ā,	ē,	ĕ,	ī,				thou, —, or to,	let him, to,		you, te, or tote,	let them. n-to.

		Infinitive.					
Pres.	1st root, —	ā,	ē,	ĕ,	ī,	re,	*to,*
Perf.	2d root, —	āv,	u,	—,	iv,	isse,	*to have,*
		Supines.					
Former	3d root, —	ā,	ĭ,	—,	ī,	tum,	*to,*
Latter.	3d root. —	ā,	ĭ,	—,	ī,	tu,	*to,* or *be.*

Participles.

		1	2	3,	4	
Pres.	1st root —	ā,	ē,	ĕ,	ie,	ns — (*ing.*)
Fut.	2d root, —	ā,	—,	—,	i,	turus (*about to.*)

[redacted]

[redacted]

PASSIVE VOICE.—*Indicative Mood.*

Tense.	*Root.*	*Conjunction.* 1, 2, 3, 4,	*Mood and Tense.* Latin.	English.	SINGULAR. *I*, 1.	*Thou*, 2.	*He*, 3.	PLURAL. *We*, 1.	*You*, 2.	*They*, 3.
Pres.	1st root —	ā, ē, ĭ, ī,		*am,*	o-r,*	ris(re,)	tur;	mur,	mini,	ntur.†
Imp.	1st root —	ā, ē, ē, iē,	ba,	*was,*	r,	ris(re,)	tur;	mur,	mini,	ntur.
Perf.	3d root —	ā, ĭ, —, ī,	Sing. tus, Plu. ti,	*have been,*	sum, or fui,	es, or fuisti,	est, or fuit;	sumus, or fuimus,	estis, or fuistis,	sunt, or fuerunt.
Pluper.	3d root —	ā, ĭ, —, ī,	Sing. tus, Plu. ti,	*had been,*	eram. or fueram,	eras, or fueras,	erat, or fuerat;	eramus, or fueramus,	eratis, or fueratis,	erant, or fuerunt.
Fut.	1st root —	ā, ē, / —, ī,	b(i).§ / a, e,‖	*shall,* or / *will be.*	or, / r,	ris(re,) / ¶ris(re,)	tur; / tur;	mur, / mur,	mini, / mini,	ntur. / ntur.

Subjunctive Mood.

Tense.	*Root.*	*Conjunction.*	Latin.	English.	*I*, 1.	*Thou*, 2.	*He*, 3.	*We*, 1.	*You*, 2.	*They*, 3.
Pres.	1st root —	ĕ, ĕ, ă, ĭ,	2 and 4 a, 1 and 3 —,	*may,* or *can,*	r,	ris(re,)	tur;	mur,	mini,	ntur;
Imp.	1st root —	ā, ē, ĕ, ī,	re,	*might be,*	r,	ris(re,)	tur;	mur,	mini,	ntur;
Perf.	3d root —	ā, ĭ, —, ī,	tus, (sing.) ti, (plu.)	*may have, been,*	sim. or fuerim,	sis, or fueris,	sit, or fuerit;	simus, or fuerimus,	sitis, or fueritis,	sint, or fuerint;
Pluper.	3d root —	ā, ĭ, —, ī,	tus, (sing.) ti, (plu.)	*might have been.*	essem, or fuissem,	esses, or fuisses,	esset, or fuisset;	essemus or fuissemus,	essetis or fuissetis,	essent or fuissent;
Fut.	3d root —	ā, ĭ, —, ī,	tus, (sing.) ti, (plu.)	*shall have been.*	fuero,	fueris,	fuerit;	fuerimus,	fueritis,	fuerint.

Imperative Mood.

	1st root —	ā, ē, ĕ, ī,			Let him be, re, or	tor.	be thou. tor;		be ye, mini.	let them be. ntor.

Infinitive Mood.

1st root — | a ē, ĕ, ī, | Present, { ri, *to be*, Perfect, { esse, or fuisse, *to have been*, Future, { — tus, tum, iri. *to be about to be.*

Participles.

1st root — | a ī, —, i, | Perf. { tus, -a, -um. —, *being* —, &c. Fut. { ndus, -a, -um, *to be* —; *necessary to be* —.

N. B.—The conjugation of any verb may be known by some of the above *medial* or *conjugational letters* coming before the termination. The perfect, pluperfect, and future, of the third conjugation, active voice, and the future, passive, will be known by *not* having these letters. The medial letters (or the conjugations) are of special importance to beginners, to distinguish the *present*, and *second* form of the *future indicative*, and the *present subjunctive*.

The conjugation of a verb is not always known by the present infinitive, but the conjugation may be known by the medial letters; as, *dabam*, first conjugation; *dedi*, third conjugation; *capio*, fourth conjugation; *ceperam*, third conjugation. It often occurs that the perfect indicative, and the tenses made from it, are not of the same conjugation with the other tenses; that is, the indicative perfect and pluperfect, and the subjunctive perfect, pluperfect, and future, are sometimes of one conjugation, while the indicative present and imperfect, and subjunctive present, are of another conjugation; for example, the verb *do* is of the first conjugation, in the indicative present, imperfect, and future, and subjunctive present and

* The first person, singular, of the indicative present, of the first and third conjugation, does not take the medial letter before o.

† The third person, plural, of the indicative present, of the third conjugation, takes *u* instead of *i* before *nt* and *ntur;* and the same person, in the fourth conjugation, takes *iu* before *nt* and *ntur*.

‡ In the perfect indicative, the third person, plural, does not take *i* before *nt*, but *eru* in its stead; thus, plural, am-av-i-mus, am-av-i-stis, am-av-erunt, or am-av-ere.

§ The first person singular takes *o*, and the third person plural *u*, instead of *i*, in the indicative future of the first and second conjugations.

‖ The first person singular has *a*, instead *e;* as, leg-a-m, leg-e-s, &c

¶ The second person, singular, has *s*.

imperfect; but the same verb is of the third conjugation in the perfect and pluperfect, indicative and perfect, pluperfect, and future subjunctive. The subjunctive imperfect is always made by adding the *personal terminations* to the infinitive present, and is of the same conjugation.

The perfect indicative, and the tenses made from it, are *always regularly* formed; and in Latin forms in general there are much fewer irregularities than grammarians seem to have supposed. All but six or eight verbs are formed on the plan of this Table; and even these few irregular verbs form at least one half of their tenses regularly. No other irregularity, in respect of conjugation, exists than that already pointed out.

The *Roots* of verbs are found as follows.—the first root in the present indicative; the second, in the perfect indicative: the third in the supine.

9

CONJUGATION OF *AMO*, OR *LOVE*.

[The conjugation of a Verb is the combination of the root conjugation Mood, Tense, Person, and Number, according to the Table of Conjugation.]

Indicative Mood.

Pres.	Am-o, love I.	Am-a -s, lovest thou.	Am-a-t, loves he.	Am-ā-mus; Love we.	Am-ā-tis; Love you.	Am-a-nt; Love they.
Imp.	Am-ā-ba-m, love did I	Am-ā-ba -s, love didst thou,	Am-ā-ba-t; love did he;	Am-ā-bā-mus, love did we,	Am-ā-bā-tis, love did you,	Am-ā-ba -nt. love did they.
Perf.	Am-āv -i, loved have I,	Am-āv-i -sti, loved hast thou,	Am-āv-i-t; loved has he;	Am-āv-i -mus, loved have we,	Am-āv-i -stis, loved have you,	Am-āv -erunt loved have they.
Plu.	Am-āv-ĕra-m, loved had I,	Am-āv-ĕra -s, loved hadst thou,	Am-āv-ĕra-t; loved had he;	Am-āv-ĕrā-mus, loved had we,	Am-āv-ĕrā-tis, loved have you,	Am-āv-ĕra-nt. loved had they.
Fut.	Am-ā-b -o, love will I,	Am-ā-bi -s, love wilt thou,	Am-ā-bi -t; love will he;	Am-ā-bĭ-mus, love will we,	Am-ā-bĭ -tis, love will you,	Am-ā-bu -nt, love will they.

ACTIVE VOICE.—Continued.

Subjunctive Mood.

Pres.	Am -ĕ -m, love may I,	Am -e -s, love mayst thou,	Am -e -t; love may he;	Am -ē -mus, love may we,	Am -ē -tis, love may you,	Am -e -nt. love may they.
Imp.	Am -a -re-m, love might I,	Am -a -re-s, love couldst thou,	Am-a -re -t; love would he;	Am-a-rē -mus, love should we,	Am-a-rē -tis, love would you,	Am-a -re-nt. love might they.
Perf.	Am-av -ĕrī -m, loved may have I.	Am-av-ĕri -s, mayst have thou loved,	Am-av-ĕri -t; loved may have he;	Am-av-erī-mus, may have we loved,	Am-av-erī-tis, may have you loved,	Am-av-eri-nt. may have they loved.
Plu.	Am-av-isse -m, loved might have I,	Am-av-isse -s, mightst have thou loved,	Am-av-isse -t; might have he loved;	Am-av-issē-mus, might have we loved,	Am-av-issē-tis, might have you loved,	Am-ĕv-isse -nt. might have they loved.
Fut.	Am-av-ĕr-o, loved shall have I,	Am-av-ĕri-s, shalt have thou loved,	Am-av-ĕri-t; loved shall have he;	Am-av-erī-mus, loved will have we;	Am-āv-erī-tis, will have you loved,	Am-av-ĕri-nt. will have they loved.

Imperative Mood.

2. Am-a-(to,) Love thou.	3. Am-a-to, Love him let.	2. Am-a-te, (tote,) Love ye.	Am-a-*nt*-o. Love *them* let.

Infinitive Mood.

Present. Am-a-re, Love to.

Perf. Am-av-isse; Loved to have; *fut.* Esse, am-a-tur -us, -a, -um, To be loved hereafter, (he, she, it is.)

Participles.

Pres. Am-a-ns, Lov ing.

Fut. Am-a-tur, us, a, um, To love,about, (he, she, it *is*.)

Supines.

Former. Am-a-tum, Love to.

Latter. Am-atur, Loved to be.

PASSIVE VOICE.—*Indicative Mood.*

Pres.	Am-o -r, loved I am,	Am-ā-ri-s(re,) loved art thou,	Am-ā-t-ur; loved he is;	Am-ā-mu-r, loved we are,	Am-ā -mini, loved you are,	Am -ā-nt -ur. loved they are.
Imp.	Am-ā-ba-r, loved was I,	Am-ā-bā-ri-s(re,) loved wast thou,	Am-ā-bā-t-ur; loved he was;	Am-ā-bā-mu-r, loved we were,	Am-ā-ba -mini, loved were ye,	Am-ā-ba-nt-ur. loved they were.
Perf.	Am-ā-tus-su-m, loved have been I,	Am-ā-tus-es, loved hast been thou	Am-ā-tus-es-t; loved has been he;	Am-ā-ti-su-mus, loved have been we,	Am-ā -ti -es -tis, loved been have ye,	Am-ā-ti-su-nt been have they loved.
Plu.	Am-ā-tus-ĕra-m, loved been had I,	Am-ā-tus-ĕra-s, been hadst thou loved,	Am-a-tus-ĕra-t; loved been had he;	Am-a-ti-ĕra-mus, loved been had we,	Am-a -ti -ĕra -tis, loved been had ye,	Am-a-ti-ĕra-nt they been had loved.
Fut.	Am-ā -b -o -r, loved will I be,	Am-ā-b-ĕ-ri-s(re,) loved wilt be thou,	Am-ā -bĭ -t-ur; loved will he be;	Am-ā -bĭ -mu -r, loved will we be,	Am-ā -bi -mĭni, loved will be ye,	Am-ā-bu -nt -ur. loved be they will

Subjunctive Mood.

Pres.	Am-e -r, loved may be I,	Am-ē-ri-s(re,) loved mayst be thou,	Am-e -t -ur; loved may he be;	Am-ē -mu -r, loved may we be,	Am-ē -mĭni, loved may ye be,	Am-e -nt -ur loved may they be.
Imp.	Am-ā -re -r, loved might be I,	Am-ā-rē-ri -s(re,) loved might be thou,	Am-ā -rē -t-ur; loved might he be;	Am-ā -rē -mu -r, loved might we be,	Am-ā -rē -mĭni, loved might ye be,	Am-ā -re -nt might be they loved.
Perf.	Am-ā-tus-si -m, been may have I loved,	Am-ā-tus-si -s, mayst have thou been loved,	Am-ā-tus -si -t; been may have he loved;	Am-ā -ti -sī -mus, been may have we, loved,	Am-ā -ti -sī -tis. been may have ye loved,	Am-ā-ti-sī-nt, may have they been loved.
Plu.	Am-ā-tus-esse-m been might have I loved,	Am-ā-tus-esse-s, mightst have thou been loved,	Am-ā-tus-esse-t; been might have he loved;	Am-ā-ti -essē -mus, been might have we loved,	Am-ā -ti -essē -tis, been might have ye loved,	Am-ā-ti-esse-nt might have they been loved.
Fut.	Am-ā-tus-fu -er-o, been will have I loved,	Am-ā-tus-fu-eri-s, been wilt have thou loved.	Am-ā-tus-fu-eri-t; been will have he loved;	Am-ā ti-fu-eri-mus, been will have we loved,	Am-ā-ti-fu-eri-tis, been will have ye loved,	Am-ā-ti-fu-eri-nt. will have they been loved.

[redacted]

Imperative Mood.

2. Am-ā-re(tor,) 3. Am-ā -to -r; 2. Am-ā-mĭni, 3. Am-ā -nt -or.
Loved ye be, loved him let be; Loved be ye, loved let them be.

Infinitive Mood.

Pres. Am-ā -r -i, *Perf.* Esse -am -ā -tus, *Fut.* Am-ā -tum -ir -i,
Loved to be. To have loved been. Loved to be about to be.

Participle.

Pres. Am-ā -tus, -a, -um, *Fut.* Am -ānd -us, -a, -um,
Loved being, he, she, it. Loved to be, -he, -she, -it.

NOTE.—In translating from Latin into English, the conjugation *can never be rendered*, because we have not *four corresponding conjugations* in our language; therefore the ā, or āv, which marks the 1st conjugation in Latin, means *nothing in English*.

LATIN ANALYZATION.

The following is an exemplification of the fifth and sixth theses laid down on page 6 of this work. The lesson here selected is from Beza's Latin Testament,—Matthew, chap. v., 14, 15, 16, 17; and if the reader does not know that the *voice, conjugation, mood* and *tense, person* and *number*, of the verb; and the *declension, gender, number*, and *case* of nouns, pronouns, and adjectives, are, in most cases, *to be found* in the terminations suffixed to the root; *instead of a Latin Grammar*, he is requested to *critically review* the following analysis and FIRST LITERAL translation, and acquaint himself with these first principles of the language.

☞ *The figures placed after the English words place them in the English order.*

	pron.	v. root.	2, plu.	root.	root.	2, m, g, s.	adv.
14 v.	Vos	es	-tis	lux	mund	-i.	Non
	Ye 1	are 2	—*	light 4	the world	's. 3	Not 10

root,	root.	3 s.	root.	3, f.	root,	1 conj.	pas.	inf.	prep
pot	-es	-t	urb	-s	occult	-a	-r	-i	Supra,
able 11	is 9		a city 5		hidden 14		be 13	to 12	upon 7

root,	3, f, ac, s.		root,	1 f.
mont	-e	-m	posit	-a.
a mountain 8			placed. 6	

15 v.	adv,	con,	prep,	root,	root,	3, c,	3, plu.	root,	1, f	ac, s.	con,
	Ne	-que	ac	-cen	-d	-u	-nt	Lucern	-a	-m,	et
	Not 4	and 1	to 6	fire 5	give 3		they 2	a candle 7	—	—,	and 8

* In all words where the nominative is expressed, the *personal termination of the verb is cancelled*; thus, vos es(tis,) ye are. Now, if the nom. *vos* were omitted, it would be rendered the same, es(are)tis(ye.)

[redacted]

root, 3, c, 3, plu, root, 1 f, ac, s. prep, root, 2 m, ac, s. con,
pon -u -nt e -a -m subter modi -u -m, sed
place 10 — they 9 it 11 under 12 a measure 13 but 14

prep, root, root, 2, n, ac, s con, root, root, 2, c, 3, s.
in *can* -delabr -u -m; et splen -d -e -t
in a *candle*-stick 15 — — and 16 light 19 gives 18 it 17

root, dat, pl. root, nom, p. root, 3, pl, prep, root, 2, m, ab, s,
omn -ibus qu -i su -nt in dom -o.
all 21 to 20 who 22 are 23 — in 24 the house. 25

16 v. root, 1, f, root, root, 2, conj, sub, p, 3, s, root, root, 1, f, s,
It -a splen -d -e -a -t lux vestr -a
Such 5 splendor 6 give 4 may 1 — light 3 your 2

prep, root, 3, m, ab, plu, conj, root, 2, c, sub, p, 3, plu,
coram homin -ibus,* ut vid -e -a -nt
before 7 men, 8 that 9 see 12 may 11 they 10.

root, 2, n, pl acc, root, 2, n, plu, acc, root, 2, n, plu, acc,
bon -a vestr -a oper -a,
good 14 — your 13 — works 15 —

root, root, sub, p, 3, pl, con, root, 3, m, ac, s,
glori -fic -e -nt -que Patr -e -m
glorious 20 make 19 may 18 they 17 and 16 father 22 — —

root 2, m, ac, s, root, nom, s, root, 3, s, prep, root 2, n, ab, pl,
vestr -u -m qu -i es -t in cœl -i -s.
your — —21 who 23 is 24 in 25 heaven. 26

17 v. adv root, 1 conj, imp, 2, pl, root, acc, s, root, inf, perf
Ne existim -a -te m -e ven -isse
Not 3 think 1 — you 2 me 4 come 6 to have 5

con, prep, root, 3, c, sub, p, 1, s, root, 3, f, ac, s, con,
ut dis -solv -a -m leg -e -m aut
that 7 un 10 -loose 11 may 9 I 8 the law 12 or 13

prep, root, 1, dec, ac, pl, adv, root, ind, perf, con,
pro -phet -a -s: non ven -i ut
pro -phets 14 — — not 16 come 17 have I 15 that 18

root, 1, f, ac, plu, prep, root, subj, pr, 1, s, con, con,
e -a -s dis -solv -a -m, sed ut
them 23 un 21 -loose 22 may 20 I 19 but 24 that 25

root, 1, f, ac, plu, prep, root, 2, c, sub, pr, 1, s.
e -a -s im -pl -e -a -m.
them 29 in full 30 fill 28 may 27 I. 26

* The English signification of a case is cancelled in the termination of a Latin noun, if a preposition expressed precede it; homin (*men*) ibus (*before*)—coram (before) homin (*men*) ibus (*cancelled*.)

9*

[redacted]

THE RADICALS OF VERBS.

The following list of verbs is inserted for the student to conjugate. The figures inserted after each radical will inform the student to which conjugation he is to refer it on the table.

The student should by all means practice on these verbs until he can conjugate any verb with the greatest *ease*, *accuracy*, and *facility*.

1. Am o, am *ā* re, am *ā* vi, am *ā* tum; *ā*, *āv*, 1st conjugation.
2. Mon *ĕ* o, mon *ē* re, mon *u* i, mon *i* tum; *ē*, *u*, *i*, 2d conjugation.
3 Reg o, reg *ĕ* re, rex i, rec tum; *ĕ* and —, 3d conjugation.
4. Aud *i* o, aud *i* re, aud *iv* i, aud *i* tum; *i*, iv, 4th conjugation.

IND. PRES.,	1st *Root*.	PERF. 2d *Root*.	SUPINE, 3d *Root*.	
———*I*,	———*to*,	———*have*,	———*to*.	
Abscond *o*,3	abscond ĕ *re*,3	abscond *i*,3	abscond i *tum*,4*	hide.
Acu o,3	acu ĕ re,3	acu i,3	acu tum,3	sharpen.
Argu o,3	argu ĕ re,	argu i,3	argu tum,3	prove.
Accend o,3	accend ĕ re,	accend i,3	accens um,3	kindle.
Al o,3	al ĕ re,3	al u i,2	al ī tum,2	nourish.
Ag o,3	ag ĕ re,3	eg i,3	ac tum,3	do.
Ard e o,2	ard ē re,2	ars i,3	ars um,3	burn.
Aug e o,2	aug ē re,2	au xi,3	auc tum,3	increase
Batu o,3	batu ĕ re,3	batu i,3	batu tum,3	beat.
Bib o,3	bib ĕ re,3	bib i,3	bib ī tum,2	drink.
Conniv e o,2	conniv ē *re*,2	conn iv *i*,4	———	wink.
Ci e o,2	ci ē re,2	ci vi,3	ci tum,3	excite.
Cap i o,4	capĕ re,2	cep i,3	cap tum,3	take.
Cup i o,4	cup ĕ re,3	cup īv i,4	cup ī tum,3	desire.
Cresc o,3	cresc ĕ re,3	cre vi,3	crē tum,3	grow.
Claud o,3	claud ĕ re,3	claus i,3	claus um,3	close.
Cēd o,3	ced ĕ re,3	cessi i,3	cess um,3	yield.
Căd o,3	cad ĕ re,3	ceci di,3	cas um,3	fall.
Cæd o,3	cæd ĕ re,3	cec īdi,3	cæ sum,3	cut, kill.
Crēd o,3	crēd ĕ re,3	crēd id i,3	crĕd ī tum,2	believe.
Col o,	col ĕ re,3	col u i,2	cultum,3	till.
Cern o,3	cern ĕ re,3	crē vi,3	crē tum,3	see, decree.
Cav e o,2	cav ē re,2	căv i,3	cau tum,3	take care.
Do,1	d ă re,1	de di,3	dă tum,1	give.
Dom o,1	dom a re,1	dom u i,2	dom i tum 4	tame.
Doc e o,2	doc ē re,2	doc u i,2	doc tum,3	teach.
Dic o,3	dic ĕ re,3	dīc si,3(*dixi*)	dic tum,3	say.
Duc o,3	duc ĕ re,3	duc si,3(*duxi*)	duc tum 3	lead.

———I,	———to,	———have,	———to.	
Em o,3	em ĕ re,3	ēm i,3	emp tum,3	buy.
Exu o,3	exu ĕ re,3	exu i,3	exū tum,3	undress.
Ed o,3	ed ĕ re,3	ēd i,3	ĕ sum,3	eat.
Fru or,3	fru i,3	fru i tus,3	-ctus,3	enjoy.
Fac io,4	fac ĕ re,3	fec i,3	fac tum,3	make.
Fric o,3	fric ā re,	fric u i,2	fric tum,3	rub.
Fulg e o,2	fulg ĕ re,2	ful si,3	———,	shine.
Frig e o,2	frig ē re,2	fri xi,3	fric tum,3	be cold.
Flect o,3	flect ĕ re,3	fle xi,3	flec tum,3	bend.
Fur o,3	fur ĕ re,	———	———	be mad.
Hab e o,2	hab ē re,2	hab u i,2	hab ĭ tum,	have.
Hær e o,2	hær ē re,2	hæ si,3	hæ sum,3	stick.
Jung o,3	jung ĕ re,3	junx i,3	junc tum,3	join.
Jăc i o,4	jac ĕ re.3	jēc i,3	jăc tum,3	throw.
Indu o,3	indu ĕ re,3	indu i,3	indū tum,3	clothe.
Lab or,3	lab i,3	lap sus,3		slide.
Leg o,3	leg ĕ re,3	leg i,3	lec tum,3	choose.
Lud o,3	lud ĕ re,3	lūs i,3	lu sum,3	play.
Lăv o,1	{ lav ā re,1 lav ĕ re,3	lav i,3	{ lo tum,3 lau tum,3 lav ā tum,1	wash.
Mori or,3	mor i,3	mor tuus,3		die.
Mitt o.3	mitt ĕ re,3	mis i,3	miss um,3	send.
Mon e o,2	mon ē re,2	mon u i,2	mon ĭ tum,2	advise.
Merg o,3	merg ĕ re,3	mer si,3	mers um,3	dip, plunge.
Nub o,3	nub ĕ re,3	nup si,3	nup tum,3	veil, or marry.
Ning o,3	ning ĕ re,3	ninx i,3		snow.
Nasc or,3	nasc i,3	na tus,3		be born.
Ori or,3	ori ri,3	or tus,3		rise.
Pand o,3	pan ĕ re,3	pand i,3	pan sum,3	open.
Pend o,3	pend ĕ re,3	pepend i,3	pen sum,3	hang.
Pung o,3	pung ĕ re,3	pupug i,3	punc tum,	prick.
Pon o,3	pon ĕre,3	pos u i,2	pos ĭ tum,2	place.
Pet o,3	pet ĕ re,3	pet iv i,4	pet i tum,	seek.
Prem o,3	prem ĕ re,3	press i,3	press um,	press.
Psall o,3	psall ĕ re,3	psall i,3	———,	play on an instrument.
Pasc o,3	pasc ĕ re,3	pav i,3	———,	feed.
Plic o,1	plic a re,1	———,	———,	fold.
Plu o,3	plu ĕ re,3	plu i,3	———,	rain.
Quær o,3	quær ĕ re,3	quæs iv i,4	quæs ĭ tum,4	seek.
Quiesc o,3	quiesc ĕ re,	quie vi,3	qui ĕ tum,3	rest.

[redacted]

———*I,*	———*to,*	——*have,*	———*to,*	
Rid e o,2	rid ē re,2	ris i,3	ri sum,3	laugh.
Ru o,3	ru ĕ re,3	ru i,3	ru i tum,3	rush.
Reg o,3	reg ĕ re,3	rex i,3	rec tum,3	rule.
Stru o,3	stru ĕ re,3	strux i,3	struc tum,3	build.
Sid o,3	sīd ĕ re,3	sīd i,3	———,	sink.
Surg o,3	surg ĕ re,3	surre x i,3	surrec tum,3	rise.
String o,3	string ĕ re,3	strin x i,3	stric tum,	bind.
Sent i o,4	sent ī re,	sens i,3	sen sum,3	feel.
St o,1	st ā re,1	stet i,3	st a tum,1	stand.
Sed e o,2	sed ē re,2	sēd i,3	sess um,	sit.
Scrib o,3	scrib ĕ re,3	scrips i,3	scrip tum,3	write.
IND. PRES	INF. PRES.	IND. PERF.	SUPINE.	
1st root.	———	*2d root.*	*3d root.*	
Ton o,1	ton ā re,1	ton u i,2	ton ī tum,2	thunder.
Ten e o,2	ten ē re,2	ten u i,2	ten tum,3	hold.
Tim e o,2	tim ē re,2	tim u i,2	———,	fear.
Tribu o,3	tribu ĕ re,3	tribu i,3	tribu tum,3	give.
Tang o,3	tang ĕ re,3	tet i gi,3	tac tum,3	touch.
Trah o,3	trah ĕ re,3	tra x i,3	trac tum,3	draw.
Tex o,3	tex ĕ re,3	tex u i,2	tex tum,3	weave.
Vet o,1	vet ā re,1	vet u i,2	vet ī tum,2	forbid.
Vid e o,2	vid ē re,2	vid i,3	vi sum,3	see.
Vinc o,3	vinc ĕ re,3	vic i,3	vic tum,3	overcome.
Vend o,3	vend ĕ re,3	vend id i,3	vend i tum,4	sell.
Vert o,3	vert ĕ re,3	vert-i,3	ver sum,3	turn.
Veh o,3	veh ĕ re,3	vex i,3	vec tum,3	carry.
Viv o,3	viv ĕ re,3	vix i,3	vic tum,	live.
Volv o,3	volv ĕ re,3	volv i,3	vol u tum,3	roll.
Ven i o,4	ven i re,4	ven i,3	ven tum,3	come.
Ven e o,2	ven i re,4	ven ii,3	———,	be sold.

NOTE.—From the foregoing *one hundred radicals*, we have more than *five thousand English derivatives*,—a consideration sufficient to induce the student to commit them perfectly to memory.

[redacted]

RULES.

The following are a few Latin rules most likely to be used by the student:

1. The subject of the infinitive is put in the accusative.
2. The vocative is used in address, with or without O.
3. *Opus* and *usus*, signifying *need*, govern the ablative.
4. *Dignus*, *contentus*, *præditus*, govern the ablative.
5. *Utor*, *fruor*, *fungor*, *potior*, *vescor*, and *dignor*, govern the ablative.
6. Perfect participles, denoting *origin*, are followed by the ablative of the source, without a preposition.
7. A noun, denoting that *with which* the action of a verb is performed, is put in the ablative.
8. A noun, denoting that *from which any thing is separated*, is often put in the ablative, without a preposition.
9. A noun, expressing *respect wherein* or the *part affected*, is put in the ablative.
10. Verbs that govern two cases in the active voice, govern the latter of these in the passive.
11. The price of a thing is put in the ablative, except when expressed by the adjectives *tanti*, *quanti*, *pluris*.
12. The comparative degree is followed by the ablative, if *quàm* (than) is omitted.
13. A substantive with a participle, whose case depends on no other word, is put in the ablative absolute.
14. Adjectives of plenty or want govern the genitive or ablative.
15. Some adverbs govern the genitive.
16. Some derivative adverbs may govern the same case as their primitives.
17. Nouns signifying the same thing are put by apposition in the same case.
18. The subj. present is often used for the imperative.
19. The infinitive is often used as a noun.
20. One verb governs another, as its object, in the infinitive.

[redacted]

21. Participles, gerunds, and supines, govern the same cases as their verbs.

22. The genitive of gerunds follows nouns or adjectives.

23. After verbs expressing motion, the place where the motion ends, is put in the accusative, without a preposition.

24. The subject nominative governs the verb.

25. The verb agrees with its subject nominative in number and person.

26. Transitive verbs govern the accusative.

27. One noun may govern another noun in the genitive.

28. Adjectives and participles agree with their nouns in gender, number, and case.

29. Conjunctions connect words or sentences.

30. Twenty-six prepositions govern the accusative, the principal of which are, *ad*, *ante*, *apud*, *circum*, *contra*, *infra*, *inter*, *intra*, *ob*, *per*, *post*, *præter*, *propter*, *supra*, *trans*, *ultra*.

31. *In* and *sub*, denoting *tendency*, govern the *accusative;* denoting *situation*, govern the *ablative*.

32. *Super* and *subter* govern both the accusative and ablative.

33. Eleven prepositions govern the ablative, the principal of which are *a*, *ab*, *coram*, *cum*, *de*, *e*, or *ex*, *pro*, *sine*, *tenus*.

34. Many verbs compounded of the prepositions, *a*, *ab*, *de*, *ex*, &c., are followed by an ablative, governed by the preposition.

35. Cause, manner, and instrument, are put in the ablative.

36. Adverbs qualify verbs, adjectives, and adverbs.

37. The relative pronoun must have an antecedent, with which it must agree in gender and person.

38. The predicate noun is put in the same case as the subject, after a verb neuter or passive, when both words refer to the same person or thing.

39. Verbs compounded with the prepositions, *ad*, *ante* *con*, *in*, *inter*, *ob*, *post*, *pre*, *sub*, and *super*, govern the dative.

40. *Sum*, in the sense of *habeo*, is followed by the dative

41. Nouns are sometimes followed by the dative.

42. A transitive verb, governing the accusative, has a genitive, dative, or ablative, to express some relation.

[redacted]

ANALYSIS OF VIRGIL'S ÆNEID.

BOOK I.

Root.	*Definition.*		*Syntax.*	*Etymology.*
				N. G. D.A.V..A.
Arm.	The arms,	cano	ARM-*a*, 26*	(2 n. p.) a, orum, is, *a*, a, is.
qu.	and,	arma	QUE virum, 29	conjunction.
vir.	the hero,	cano	VIR-*um*, 26	(2 m.) vir, i, o, *um*, vir. o.
can.	I sing,	(ego)	CAN-*o* (1) arma,	(3 d.) *o*, ere, cecini, cantum.
				o, is, it, imus, itis, unt.
Tro.	of Troy,	oris	TROJ-*æ*, 27	(1 f.) a, *æ*, æ, am, a, â.
qu.	who,	virum	QU-*i* venit, 37	(m.) *i*, cujus, cui, em, –, o.
prim.	first,		PRIM-*us* qui, 28	(2 m.) *us*, i, o, um, e, o.
a.	from,		A-*b* oris,	prep. *b* euphonic letter.
or.	the shores,	ab	OR-*is*, 33	(1 f.) a, æ, æ, am, a, â.
				æ, arum, is, as, æ, *is*.
Ital.	to Italy,		ITALI-*am*, 23	(1 f.) a, æ, æ, *am*, a, â.
fat. *a* for.	by fate,		FAT-*o*, 35	(2 n.) um, i, o, um, um, *o*.
pro, fug,	driven,		PROFUG-*us* qui, 28	(2 m.) *us*, i, o, um, e, o.
qu.	and,	Italiam	QUE litora, 29	conjunction.
Lavin.	Lavinian,		LAVIN-*a* litora,	(2 n.) um, i, o, um, um, o.
				a, orum, is, *a*, a, is.
ven.	came,	qui	VEN-*it*, (2)	(3d and 4th.) io, ire, *i*, tum.
				i, isit, *it*, imus, istis, erunt.
lit.	to the shores:		LITOR-*a* : 23	(3 n.) us, oris, ori, us, us, ore.
				a, um, ibus, *a*, a, ibus.
mult.	much,	(est)	MULT-*um* jactatus,	adverb.
ill.	he,	virum	ILL-*e* jactatus, (est)	(m.) *e*, ius, i, um, –, o.
et.	both,		ET, et,	corresponding conjunction.
terr.	upon the land,	(in)	TERR-*is*, 31	(1 f.) a, æ, am, a, â.
				æ, arum, is, as, æ, *is*.
jac.	was tossed,	ille	JACT-*at-us* (3)	(est,) (1st.) or ari.
				atus sum, es, *est*, &c.
et.	and,	terris	ET alto, 29	conjunction.

* The figures placed after the words refer to the rule—those in parentheses ( ) to page 142.

[redacted]

alt.	on the deep,	(in)	ALT-*o*, 31	(2 n.) um, i, o, um, um, *o*.
v.	by the power,		V-*i*, 35	(3 f.) is, is, –, im, is, *i*.
super.	of the Gods,	vi	SUPERû*m*, 27	(2 m.)i, (*or*)-*um*, is, os, i, is.
sæv.	of cruel,	28	SÆV-*æ* Junonis,	(1 f.) a, *æ*, æ, am, a, â.
mem.	lasting,	28	MEMOR-*em* iram,	(3 f.) or, is, i, *em*, or, e.
Jun.	of Juno,	iram	JUN-*onis*, 27	(3 f.)o, *onis*, oni, onem, o, one.
ob.	on account of,		OB iram,	preposition.
ir.	anger,	ob	IR-*am*, 30	(1 f.) a, æ, æ, *am*, a, â.
Mult.	Much,	passus (est)	MULT-*a*, 26	(2 n. p.) a, orum, is, *a*, a, is.
qu., qu.	also,	et	QUO-QUE,	conjunction.
et.	and,		ET quoque,	conjunction.
bell.	by war,		BELL-*o*, 35	(2 n.) um, i, o, um, um, *o*.
pat.	he suffered,	(ille)	PASSUS (4) (est)	(3d.) ior, i, passus sum.
				es, *est*, sumus, estis, &c.
dum.	while,	36	DUM conderet,	adverb.
con, do.	he would found	(ille)	CON-D-*e*-*re*-*t*, (5) 25	(3d.) o, *ere*, idi, itum.
				rem, res, *ret*, remus, &c.
urb.	a city,	conderet	URB-*em*, 26	(3 f.) s, is, i, *em*, s, e.
qu.	and,	conderet	QUE inferret, 29	conjunction.
in, fer.	would bring	(ille)	IN-FER-*ret* (6) Deos,	(3d) o, *ferre*, tuli, latum.
				rem, res, *ret*, remus, &c.
De.	the Gods,	inferret	DE-*os*, 26	(2 m.) us, i, o, um, us, o.
				i, orum, is, *os*, i, is.
Lat.	into Latium,	inferret	LATI-*o*: 39	(2 n.) um, i, *o*, um, um, o.
gen.	race,	24	GEN-*us* (ortum est,)	(3 n.) *us*, eris, eri.
				us, us, ere.
de, un.	from which one	36	UN-DE (ortum est,)	adverb.
Lat.	the Latin,	28	LATIN-*um* genus,	(2 n.)*um*, i, o, um, um, o.
qu.	and,	genus	QUE patres, 29	conjunction.
Alban	Albanian.	28	ALBAN-*i* patres, 29	(2 m.)us, i, o, um, e, o.
				i, orum, is, os, i, is.
pat.	fathers,	24	PAT, *res* (orti sunt,)	(3m.)er, ris, ri, rem, er, e.
				res, rum, ribus, res, &c.
ad, qu.	and,	patres	AT-QUE mœnia, 29	conjunction.
alt.	of lofty,	28	ALT-*æ* Romæ,	(1 f.) a, *æ*, æ, am, a, â.
mœn	the walls,	24	MŒNI-*a* (orta sunt,)	(2n.p.) *a*, orum, is, a, &c.

Rom	Rome. mœnia	ROM-*æ*,	(1 f.) a, *æ*, æ, am, a, â.
Mus.	O Muse, (O)	MUS-*a*,	(1 f.) a, æ, æ, am, *a*, â.
ego.	to me, memora	MI-*hi*,	ego, mei, *mihi*, me, –, me.
caus.	the causes	CAUS-*as*,	(1 f.) a, æ, æ, am, a. â.
			æ, arum, is, *as*, æ, is.
mem.	relate: (tu)	MEMOR-*a* :(7)causas,	(1st)o,*are*,avi,atum.
			a, ato, ate, anto.
qu.	what,	QU-*o* numine (n.)	od, cujus, cui, od, –, *o*.
num.	divinity,	NUM-*ine*, læso,	(3 n.)en,inis,ini,en,en,*ine*.
læd.	being offended,	LÆS-*o*, numine,	(2 n.)um, i, o, um, um, *o*.
ve.	or, numine læso	VE quid dolens,	conjunction.
qu.	why, secundum	QU-*id*,	used adverbially.
dol.	grieving,	DO-LE-*ns* regina,	(3 f.)*ns*,ntis,nti,ntem,&c.
re-s ag-o,	queen,	REGIN-*a* impulerit,	(1 f.) *a*, æ, æ, am, a, â.
De.	of the Gods, regina	DE-*ûm*,	(2 m.) us, i, o, um, us, o.
			i, (*or*)-*um*, is, os, i, is.
tot.	so many,	TOT casus,	adj., plural, indeclinable.
volv.	to struggle with,	VOLV-*e-re* (8) casus,	(3d.)o,*ere*,i,volutum.
			ere, isse, esse, voluturus.
cas.	misfortunes, volvere	CAS-*us*,	(4 m.) us, ûs, ui, um, us, u.
			us, uum, ibus, *us*, &c.
in, sign.	renowned,	IN-SIGN-*em* virum,	(3 m.) is, is, i, *em*, is, i.
pi.	for piety, insignem	PIETA-*te*,	(3 f.) s, tis, ti, tem, s, *te*.
vir.	a man, impulerit	VIR-*um* volvere,	(2 m.) vir, i, o, *um*, vir, o.
tot.	so many,	TOT labores,	adj., plural, indeclinable.
ad, i,	to undergo,	AD-*i-re*(9)	(2d and 4th.) eo, *ire*, ivi, itum.
			ire, ivisse, esse iturus.
lab.	hardships, adire	LABOR-*es*,	(3 m.) or, oris, i, em, or, e.
			es, um, ibus, *es*, es, &c.
in, pel.	shall have compelled, regina	IM-PUL-*e-ri-t*,(10)	(3d.)pello,pellere,*puli*.
			pulsum, erim, eris, *erit*.
Tant.	So much,	TANT-*æ* iræ,	(1 f.) a, æ, æ, am, a, â.
			æ, arum, is, as, æ, is.
ne.		NE (sint,)	interrogative.
anim.	to minds, (sint)	ANIM-*is*, 40,	(1 f.) a, æ, æ, am, a, â.
			æ, arum, *is*, as, æ, is.

[redacted]

cœl.	celestial,		CŒLEST-*ibus* animis,	(3 f.) is, is, i, em, is, e
				es, ium, *ibus*, es, es, ibus.
ir.	anger?		IR-*æ* (sint?)	(1 f.) a, æ, æ, am, a, â.
				æ, arum, is, as, æ, is.
Urb.	A city,		URB-*s* fuit,	(3 f.) *s*, is, i, em, s, e.
ant., qu.	ancient,		ANTI-QU-*a* urbs,	(1 f.) *a*, æ, æ, am, a, â.
fu.	was,	urbs	FU-*i-t*, (11)	sum, esse, *fui*, fui, fuisti.
				fuit, imus, istis, erunt.
Tyr.	Tyrian,		TYRI-*i* coloni,	(2 m.) us, i, o, um, e, o.
				i, orum, is, os, i, is.
ten.	inhabited,	coloni	TEN-U-*ere*(12) (quam)	(2d.) eo, ere, *ui*, tum.
				ui, uisti, uit, uimus, uistis,
				uerunt, or *uere*.
col.	colonists,		COLON-*i* tenuere,	(2 m.) us, i, o, um, e. o.
				i, orum, is, os, i, is.
Carthag.	Carthage,		CARTHAG-*o* fuit,	(3 f.) *o*, inis, i, em, o, e.
Ital.	Italy,	contra	ITALI-*am*,	(1 f.) a, æ, æ, *am*, a, â.
con.	opposite to,		CONTRA Italiam,	preposition.
qu.	and,	Italiam	QUE Tiberina ostia,	conjunction.
Tiber.	the Tiberian,		TIBERIN-*a* ostia,	(2 n.) um, i, o, um, um, o.
				a, orum, is, *a*, a, is.
long.	far off,	fuit	LONGE,	adverb.
os.	mouths	contra	OSTI-*a*,	(2 n.) um, i, o, um, um, o.
				a, orum, is, *a*, a, is.
div.	abounding,		DIV-*es* urbs,	(3 f.) *es*, itis, i, em, es, e.
op.	in wealth,	dives	OP-*um*,	(3 f.) s, is, i, em, es, e.
				um, ibus, es, es, ibus.
qu.	and,	dives opum	QUE asperrima,	conjunction.
stud	in the arts,		STUDI-*is*,	(2 n.) um, i, o, um, um, o.
				a, orum, is, a, a, *is*.
asp.	most skilful,		ASPER-RIM-*a* urbs,	(1 f.) *a*, æ, æ, am, a, â.
bell.	of war:	studiis	BELL-*i*:	(2 n.) um, *i*, o, um, um, o.
qu.	which,	coluisse	QU-*am*,	(f.) a, cujus, cui, *am*, –, o.
Jun.	Juno,		JUN-*o* fertur,	(3 f.) *o*, onis, oni, onem, &c.
er.	is said,	Juno	FER-*t-ur*, (13)	(3d.) *o*, ferre, tuli. latum.
				feror, ferris, *fertur*, &c.
err.	lands,	magis	TERR-*is*,	(1 f.) a, æ, æ, am, a, â.
				æ, arum, is, as, æ, *is*.

[redacted]

mag.	more (than),	MAG-*is*,	adverb.
omn.	all,	OMN-*ibus* terris,	(3 f.) is, is, i, em, is, i. es, ium, ibus, es, es, *ibus*.
un.	one,	UN-*am* (urbem),	(1 f.) a, æ, æ, *am*, a, â.
post, hab.	being less est'med	POST-HAB-*it-â* Samo,	(1 f.) a, æ, æ, am, a, *â*.
col.	to have cherished fertur	COL-*u-isse* (14) quam,	(2d, 3d.) o, ere, *ui*, cultum. ere, *uisse*, &c.
Sam.	Samos, posthabitâ	SAM-*o*,	(2 f.) os, i, o, um, e, *o*.
Hic.	Here, (fuerunt)	HIC,	adverb.
ill.	her, arma	ILL-*ius*,	(f.) a, *ius*, i, am, –, â.
arm.	arms,	ARM-*a*(fuerunt)	(2 n. p.) *a*, orum, is, a, a, is.
hic.	here, fuit	HIC,	adverb.
curr.	chariot,	CURRUS fuit,	(4 m.) *us*, ûs, ui, um, us, u.
fu.	was: currus	FU-*i-t*: (15)	sum, esse, *fui*. fui, fusti, *fuit*, fuimus, fuistis, &c.
hoc.	(that) this,	HOC esse,	(n.) hoc, hujus, huic, *hoc*, &c.
re-s ag-o,	kingdom, esse	REGN-*um*,	(2 n.) um, i, o, *um*, um, o-
De.	the goddess,	DE-*a* tendit,	(1 f) *a*, æ, æ, am, a, â.
gen.	of nations, regnum	GENT-*ibus*,	(3 f.) gens, tis, i, em, ns, e. es, um, *ibus*, es, es, &c.
e.	to be, hoc	E-*sse*, (15)	sum, *esse*, fui.
si.	if, Dea tendit hoc	SI fata sinant,	conjunction.
qu.	by any means,	QUA,	adverb.
fat. afu	the fates,	FAT-*a* sinant,	(2 n.) um, i, o, um, um, o. *a*, orum, is, a, a, is.
sin.	may permit, fata	SIN-*a-nt*, (17)	(3d.) *o*, ere, sivi, situm. sinam, as, at, amus, atis, *ant*.
jam tum.	now also, tendit	JAM TUM,	adverb.
qu.	both,	QUE, que,	corresponding conjunction.
tend.	endeavors Dea	TEND-*i-t* (18) hoc,	(3d) *o*, ere, tetendi, tum. tendo, is, *it*, imus, &c.
qu.	and, tendit	QUE fovet,	conjunction.
fov.	cherishes (the hope)	FOV-*e-t* (19) (spem.)	(2d, 3d,) *eo*, ere, i, fotum eo, es, *et*. &c.
Pro, gen.	A race,	PRO GENI-*em* duci,	(5 f.) es, eī, eī, *em*, es, e.
sed.	but,	SED,	conjunction.

[redacted]

enim.	indeed, audierat	ENIM,	adverb.
Tro.	Trojan,	TROJAN-*o* sanguine,	(2 m.) us,i,o,um,e,*o*.
a.	from,	A sanguine,	preposition.
sang.	blood, a	SANGUI-*ne*,	(3 m.) is, inis, i, em, is, *e*.
duc.	to be descended,	DUC-*i*, (20)	(3d.) o, ere, xi, tum. or, *i*, tus, sum.
aud.	she had heard, (illa)	AUD-*ierat* (21)	(4th.) io, ire, *ivi*, itum. iveram, iveras, *ierat*, &c.
Tyr.	Tyrian,	TYRI-*as* arces,	(1 f.) a, æ, æ, am, a, â. æ, arum, is, *as*, æ, is.
olim.	hereafter, verteret	OLIM,	adverb.
qu.	which, progeniem	QU-*æ* verteret,	(f.) *æ*, cujus, cui, am, –, o.
vert.	would overturn, quæ	VERT-*e-re-t*, (22)	(3d.) o, *ere*, i, sum. rem, res, *ret*, remus, retis, &c.
ar.	citadels, verteret	AR-*ces*,	(3 f.) x, cis, ci, cem, x, ce. ces, cum, cibus, *ces*, &c.
Hinc.	Hence, venturum	HINC,	adverb.
popul.	a people,	POPUL-*um* venturum (esse)	(2 m.) us, i, o, *um*, e, o.
late.	extensively, regem	LATE,	adverb.
re-s ag-o	ruling,	RE-*gem** populum,	(3 m.) x, gis, gi, *gem*, x, e.
bell.	in war,	BELL-*o*,	(2 n.) um, i, o, um, um, *o*.
qu.	and, regem late	QUE superbum,	conjunction.
superb.	proud,	SUPERB-*um* populum,	(2 m.) us, i, o, *um*, e, o.
ven	would come, populum	VEN-*tur-um* (23) (esse)	(3d, 4th) io, ire, i, *tum* us, i, o, *um*, e, o.
ex, cæd.	to the destruction	EX-CIDI-*o*,	(2 n.) um, i, o, um, um, *o*.
Liby.	of Libya: excidio	LIBY-*æ*,	(1 f.) a, *æ*, æ, am, a, â.
sic.	thus, volvere	SIC,	adverb.
volv.	had determined, parcas	VOLV-*e-re*, (24)	(3d.) o, *ere*, i, volutum. *ere*, isse, voluturus, esse.
parc.	the fates,	PARC-*as* volvere,	(1 f.) a, æ, æ, am, a, â. a, arum, is, *as*, æ, is.

* For REG-N-*a-ntem*.

[redacted]

I.	This, metuens	I-*d*,	(n.) id, ejus, ei, *id*, –, eo.
metu.	fearing,	METU-*ens* Saturnia,	(3 f.) *ns*, tis, ti, tem, ns, e.
vet.	of the ancient,	VET-*eris* belli,	(3 n.) us, *eris*, eri, us, &c.
qu.	and, metuens id	QUE memor belli,	conjunction
mem.	mindful,	MEM-*or* Saturnia,	(3 f.) *or*, oris, ori, orem. &c.
Saturn.	Juno,	SATURNI-*a* arcebat,	(1 f.) *a*, æ, æ, am, a, â.
bell.	war, memor	BELL-*i*,	(2 n.) um, *i*, o, um, um, o.
prim.	first,	PRIM-*a* (illa,)	(1 f,) *a*, æ, æ, am, a, â.
qu.	which, gesserat	QU-*od*,	(n.) *od*, cujus, cui, od, –, o.
ad.	at,	AD Trojam,	preposition.
Tro.	Troy, ad	TROJ-*am*,	(1 f.) a, æ, æ, *am*, a, â.
pro.	for,	PRO Argis,	preposition.
char	dear,	CHAR-*is* Argis,	(2 m.) us, i, o, um, e, o. i, orum, is, os, i, *is*.
ger.	she had carried on, (illa)	GESS-*erat* (25) quod,	(3d.) o, ere, *essi*, essum. eram, eras, *erat*, &c.
Arg.	Argos, pro	ARG-*is*,	(2 m. p.) i, orum, is, os, i, is.
Nec, dum.	Neither yet, excíderant	NEC-DUM,	adverb.
etiam,	also,	ETIAM,	conjunction.
caus.	the causes,	CAUS-*æ* excíderant,	(1 f.) a, æ, æ, am, a, â. *æ*, arum, is, as, æ. is
ir.	of her anger, causæ	IR-*arum*,	(1 f.) a, æ, æ, am, a, â. æ, *arum*, is, as, æ, is.
qu.	and, causæ	QUE dolores,	conjunction.
sæv.	the cruel,	SÆV-*i* dolores,	(2 m.) us, i, o, um, e, o. *i*, orum, is, as, i, is.
dol.	sufferings.	DOLOR-*es* exciderant,	(3 m.) or, oris, i, em, or, e *es*, um, ibus, es, es, ibus.
ex, cad.	escaped, dolores	EX-CID-*era-n-t*. (26)	(3d.) o, eri, *i*. eram. eras. *erat*. eramus, &c.
anim.	from her mind, ex	ANIM-*o*,	(2 m.) us, i, o. um, e, *o*.
Man,	Remains judicium	MAN-*e-t*, (27)	(2d. 3d.) *eo*. ere. si. sum. eo. es. *et*. emus, &c.
alt.	deep in her,	ALT-*â* mente,	(1 f.) a, æ. æ. am. a. *â*.
men.	mind, (in)	MEN-*te*,	(3 f.) s, tis. ti. tem. s. *te*.
re, pon.	laid up,	RE-POST-*um* judicium,	(2 n.) *um*, i. o. um. &c.

10*

judic.	the judgment,	JUDICI-*um* manet,	(2 n.) *um*, i, o, um, um, o.
Par.	of Paris, judicium	PARI-*dis*,	(3 m.) s, *dis*, di, dem, s, de
qu.	and, judicium	QUE injuria,	conjunction.
spret.	of her despised,	SPRET-*æ* formæ,	(1 f.) a, *æ*, æ, am, a, â.
in, jur	the injury	IN-JURI-*a* (manet)	(1 f.) *a*, æ, æ, am, a, â.
form.	form, injuria	FORM-*æ*,	(1 f.) a, *æ*, æ, am, a, â.
et.	and, injuria	ET genus,	conjunction.
gen.	race,	GEN-*us* (manet)	(3 n.) *us*, eris eri, us, &c.
in, vid.	the hated,	INVIS-*um* genus,	(2 n.) *um*, i, o, um, um, o.
et.	and genus	ET honores,	conjunction.
rap.	of the stolen,	RAPT-*i* Gaymedis,	(2m.) us, *i*, o, um, e, o.
Ganymed.	Ganymede. honores	GANYMED-*is*,	(3 m.) es, *is*, i, em, es, e.
hon.	the honors.	HONOR-*es* (manent.)	(3 m.) or, oris, i, em, or, e. *es*, um, ibus, es, es, ibus.
Hic.	These (things,) super	HI-*s*,	(n.) c, hujus, huic, hoc, –, hæc. hæc, horum, his, hæc, –, *his*.
ad, cand.	enraged,	AC-CENS-*a* Saturnia,	(1 f.) *a*, æ, æ, am, a, â.
super.	on account of	SUPER his,	preposition.
jac.	tossed,	JACTAT-*os* Troas,	(2 m.) us, i, o, um, e, o. i, orum, is, *os*, i, is.
æq.	sea, (in)	ÆQUOR-*e*,	(3 n.) or, oris, i, or, or, *e*
tot.	whole,	TOT-*o* æquore,	(2 n.) um, i, o, um, um, *o*.
Tro.	Trojans, arcebat	TRO-*as*,	(1 m.) a, æ, æ, am, a, â. æ, arum, is, *as*, æ, is.
re, linq.	remnants, arcebat,	RE-LIQUI-*as*,	(1 f. p.) æ, arum, is, *as*, &c.
Dan.	of the Greeks, reliquias	DANA-*ûm*,	(2 m. p.) i, (*or*)-*um*, &c.
ad, qu.	and, Danaum	AT-QUE Achilleï,	conjunction.
in, mit.	of fierce,	IM-MIT-*is* Achilleï	(3m.) is, *is*, i, em, is, e.
Achil.	Achilles, reliquias	ACHILL-*eï*,	(5 m.) es, *eï*, eï, em, es, e.
arc.	drove, Saturnia	ARC-*e-ba-t* (28) Troas,	(2) *eo*, ere, ui, ebam, bas, *bat*, bamus, &c.
long.	far, arcebat	LONGE,	adverb.
Lat.	from Latium: (ab)	LATI-*o*:	(2 n.) um, i, o, um, um, *o*.
qu.	and, arcebat	QUE (ille) errabant,	conjunction.
mult.	many,	MULT-*os* annos,	(2 m.) us, i, o, um, e, o. i, orum, is, *os*, i, is.

per	during,	PER annos	preposition.
ann.	years,	per ANNOS	(2 m.) us, i, o, um, e, o, i, orum, is, *os*, i, is.
err.	they wandered,	(illi) ERR-*a-ba-n-t* (29)	(1) *o*, are, avi, atum. abam, bas, bat, bamus, batis, *bant*.
ag.	driven,	ACT-*i* (illi.)	(2 m.) us i, o, um, e, o, *i*, orum, is, os, i, is.
for.	by the fates,	FAT-*is*,	(2 n.) um, i, o, um, um, o. a, orum, is, a, a, *is*.
mar.	seas,	circum MAR-*ia*,	(3 n.) e, is, i, e, e, i. ia. ium, ibus, *ia*, ia, ibus.
omn.	all,	OMN-*ia* maria,	(3 n.) is, is, i, em, is, i. ia, ium, ibus, *ia*, ia, ibus,
circ.	around,	CIRCUM maria,	preposition.
Tant	so great,	TANT-*æ* molis,	(1 f.) a, *æ*, æ, am, a, â.
mol.	difficulty,	(opus) MOL-*is*	(3 f.) es, *is*, i, em, es, e.
er.	it was,	(opus) ERA-*t* (30) condere,	sum, esse, fui, eram, eras, era-*t*, eramus, eratis, &c.
Rom.	the Roman,	ROMAN-*am* gentem,	(1 f.) a, æ, æ, *am*, a, â.
con, d.	to establish, erat,	CON-D-*e-re* (31) gentem,	(3) o, *ere*, idi, itum. *ere*, idisse, iturus esse.
gen.	nation, condere	GEN-*tem*.	(3 f.) s, tis, ti, *tem*, s, te.
Vix.	Scarcely, dabant	VIX,	adverb.
e.	out of,	E conspectu,	preposition.
con, spec.	sight,	e CON-SPECT-*u*,	(4 m.) us, ûs, ui, um, us, *u*.
Sicul.	of the Sicilian	SICULÆ telluris,	(1 f.) a, *æ*, æ, am, a, â.
tel.	land, conspectu	TELLU-*ris*,	(3 f.) s, *ris*, ri, rem, s, re.
in.	upon,	IN altum,	preposition.
alt.	the sea,	in ALT-*um*,	(2 n.) um, i, o, *um*, um, o.
vel.	sails,	dabant VEL-*a*,	(2 n.) um, i, o, um, um, o. a, orum, is, *a*, a, is.
d.	they spread,	(illi) D-*aba-n-t* (32) vela,	(1 & 2) o, are, edi, atum. abam, bas, bat, abamus, batis, *bant*.
læt	joyful,	LÆT-*i* (illi),	(2 m.) us, i, o, um, e, o. *i*, orum, is, os, i, is.
et.	and,	dabant ET ruebant,	conjunction.

[redacted]

spum.	the foam, ruebant	SPUM-*as*,	(1 f.) a, æ, æ, am, a, â. æ, arum, is, *as*, æ, is.
sal.	of the deep, spumas	SAL-*is*,	(3 m.) sal, *is*, i, em, sal, e.
ær.	with the prow,	ÆR-*e*,	(3 n.) æs, æris, i, æs, æs, *e*.
ru.	were plowing; (illi)	RU-*e*-*ba*-*n*-*t* (33) spumas;	(3) *o*, ere, i, itum, ebam, bas, bat, &c.
quum	when, (volvebat)	QUUM,	adverb.
Jun.	Juno,	JUN-*o* (volvebat,)	(3 f.) *o*, onis, oni, onem, &c.
æstern.	an eternal,	ÆTERN-*um* vulnus,	(2 n.) um, i, o, *um*, um, o.
serv.	nourishing,	SERV-*a*-*n*-*s* Juno,	(3 f.) *ns*, ntis, ti, tem, ns, te.
sub.	within,	SUB pectore,	preposition.
pect.	her breast, sub	PECT-*or*-*e*,	(3 n.) us, oris, ori, us, us, *ore*.
vuln.	a wound, servans	VULN-*us*,	(3 n.) us, eris, eri, *us*, us, ere.
h.	these things, (volvebat)	H-*æc*,	(n.) oc, ujus, uic, oc, –, oc. æc, orum, is, *æc*, –, is.
cum.	with,	CUM se,	preposition.
s.	herself: cum	S-*e*:	(f.) –, sui, sibi, se, –, *se*.
n.	desistere	NE,	interrogative.
Ego.	(must) I,	ME desistere,	ego, mei, mihi, *me*, –, me.
in, cap.	from my undertaking, de	IN-CEPT-*o*,	(2 n.) um, i, o, um, um, *o*.
de, st.	desist, me	DE-SIST-*e*-*re*, (34)	(3) o, *ere*, stiti, stitum.
vinc.	conquered,	VICT-*am* me,	(1 f.) a, æ, æ, *am*, a, â.
nec.	nor, me desistere	NEC me posse,	conjunction.
pot., esse,	be able, me	PO-*sse*, (35)	possum, *posse*, potui.
Ital.	from Italy, avertere	ITALI-*â*,	(1 f.) a, æ, æ, am, a, *â*.
Teucr.	of the Trojans, regem	TEUCR-*orum*,	(2 m.p.) i, *orum*, is, os, &c.
a, vert.	to turn away, posse	A-VERT-*e*-*re* (36) regem,	(3) o, *ere*, i, sum.
re-s ag-o.	the king? avertere	RE-*g*-*em*?	(3 m.) x, gis, gi, *gem*, x, g.
quip.	because, desistere	QUIPPE vetor,	conjunction.
vet.	I am forbidden, (ego)	VET-*or*, (37)	(1 pass.) *or*, ari, atus, sum.
for.	by the fates.	FAT-*is*,	(2 n.p.) a, orum, is, a, a, is.
Pal.	Pallas	PALL-*as* potuit,	(3 f. Gr.) *as*, adis, adi, &c.
n.	not, potuit	NE,	interrogative.
ex, ur.	to burn, potuit	EX-UR-*e*-*re* (38) classem,	(3) o, *ere*, ussi, &c.
class.	the fleet, exurere	CLASS-*em*,	(3 f.) is, is, i, *em*, is, e.

[redacted]

Arg.	Greeks', classem	ARGIV-*ûm*	(2 m.) us, i, o, um, e, o. i, (*or*)-*ûm*, is, os, i, is.
ad, qu.	and, exurere classem	AT-QUE submergere,	conjunction.
ips.	them, submergere	IPS-*os*,	(m. p.) i, orum, is, *os*, i, is.
pot.	was able, Pallas	POT-*u-i-t*, (39)	possum, posse, *potui*. ui, uisti, *uit*, unimus, &c.
sub, merg.	to drown, potuit	SUB-MERG-*e-re*, (40) ipsos,	(3) o, *ere*, si, sum.
pont.	in the deep, submergere	PONT-*o*,	(2 m.) us, i, o, um, e, *o*.
un.	of one,	UN-*ius* Ajacis,	(m.) us, *ius*, i, um, e, o.
ob.	on account of,	OB noxam,	preposition.
noc.	fault, ob	NOX-*am*,	(1 f.) a, æ, æ, am, a, â.
et.	even, unius	ET Ajacis,	conjunction.
fur.	the fury, ob	FURI-*as*,	(1 f.) a, æ. æ. am, a, â. æ, arum, is, *as*, æ, is.
Ajax.	of Ajax, furias	AJA-*cis*,	(3 m.) x, *cis*, ci, cem, x, ce.
Oil.	the son of Oileus? Ajacis	OILE-*i*?	(2 m.) us, *i*, o, um, e, o.
Ips.	She,	IPS-*a* disjecit,	(f.) *a*, ius, i, am, –, â.
Jov.	of Jupiter, ignem	JOV-*is*,	(3 m.) Jupiter, *Jovis*, i, &c.
rap.	the swift,	RAPID-*um* ignem,	(2 m.) us, i, o, *um*, e, o.
jac.	darting,	JACUL-*a-t-a* ipsa,	(1 f.) *a*, æ, æ, am, a, â.
e.	from,	E nubibus,	preposition.
nub.	the clouds, e	NUB-*ibus*,	(3 f.) es, is, i, em, es. e. es, ium, ibus, es, es, *ibus*.
ign.	lightning, jaculata	IGN-*em*,	(3 m.) is, is, i, *em*, is, e.
dis, jac.	scattered, ipsa	DIS-JEC-*i-t*, (41) ignem,	(3 & 4) jicio, ere, *jeci*, jectum. i, is, *it*, &c.
qu.	both,	QUE, que,	corresponding conjunction.
rat.	his ships, disjecit	RAT-*es*,	(3 f.) is, is, i, em, is, e. es, um, ibus, *es*, es, &c.
qu.	and, disjecit rates	QUE evertit æquora,	conjunction.
e, vert.	upturned, ipsa	E-VERT-*i-t*, (42) æquora,	(3) o, ere, *i*, sum. i, isti, *it*, imus, &c.
æq.	the sea, evertit	ÆQUOR-*a*,	(3 n.) or, oris, i, or, or, e. a, um, ibus, *a*, a, ibus.
vent.	by the winds:	VENT-*is*:	(2 m.) us, i, o, um, e, o. i, orum, is, os, i, *is*.

[redacted]

ill. him, corripuit ILL-*um*, (m.) e, ius, i, *um*, e, o.
ex, spir. breathing out,
illum EX-PIR-*a-nt-em*, (3 m.) ns, ntis, ti, *tem*. &c.
trans, fing. from his trans- [um, *o*.)
fixed, TRANS-FIX-*o* pectore, (2 n.) um, i, o, um.
pect. breast, (a) PECT-*ore*, (3 n.) us, oris, i, us. us. *ore*.
flam. flames, expirantem FLAMM-*as*, (1 f.) a, æ, æ, am, a, â.
. æ, arum, is, *as*, æ, is.
turb. in a whirlwind, (in) TURB-*ine*, (3 m.) o, inis, i, em, o, *ine*.
con, rap. she seized, illa COR-RIP-*u-i-t* (43) illum, (4, 3, & 2) io, ere, *ui*, reptum. ui, uisti, *uit*, &c.
qu. and corripuit QUE infixit, conjunction.
scop. rock, infixit SCOPUL-*o*, (2 m.) us, i, *o*, um, e, o.
in, fing. thrust, ipsa IN-FIX-*i-t* (44) (illum) (3) figo, ere, xi, ctum. xi, isti, *it*, &c.
acut. on a sharp. ACUT-*o* scopulo. (2 m.) us, i, *o*, um, e, o.
Ast. But, infixit AST ego gero, conjunction.
ego. I, EGO gero, (f.) *ego*, mei, mihi, me, &c.
qu. who, ego QU-*æ* incedo, (f.) *æ*, cujus, cui, am, &c.
Div. of the gods, regina Div-*ûm*, (2 m.p. i, (*or*)-*ûm*, is, &c.
in, ced. walk, quæ IN-CED-*o*, (45) (3) *o*, ere, cessi, cessum. *o*, is, it, imus, istis, &c.
re-s ag-o. queen, RE-GIN-*a* incedo, (1 f.) *a*, æ, æ, am, a, â.
qu. and, regina QUE soror, conjunction.
Jov. of Jupiter, soror Jov-*is*, (3 m.) Jupiter, *Jovis*, i, em, er, e.
et. both, ET, et, corresponding conjunction.
sor. sister, (sum) SOR-*or*, (3 f.) *or*, oris, ori, orem, &c.
et. and, soror ET conjux, conjunction.
con, jung, the wife, (sum) CON-JU-*x*, (3 c.) *x*, gis, gi, gem, x, ge.
un. one, UN-*â* gente, (1 f.) a, æ, æ, am, a, â.
cum. with, CUM gente, preposition.
gen. race, cum GEN-*te*, (3 f.) s, tis, ti, tem, s, te.
tot. so many, TOT annos, adj. plural, indeclinable.
ann. years, per ANN-*os*, (2 m. p.) i, orum, is, *os*, &c.
bell. wars, gero BELL-*a*, (2 n.p.) a, orum, is, *a*, &c.
ag-o res. carry on: ego GER-*o*: (46) (3) *o*, ere, gessi, gestum. *o*, is, it, imus, itis, unt.
et. and, ego gero bella ET, quisquam adoret, conjunction.

[redacted]

qu., qu	who,	QU-*is*-QUAM adoret,	*s*, cujus cui, quem, –, o.
num.	the divinity, adoret	NUM-*en*,	(3 n.) en, inis, ini, *en*, &c.
Jun.	of Juno, numen	JUN-*onis*,	(3 f.) *o*, onis, oni, &c.
ad, or.	can adore, quis.	AD-OR-*e-t* (47) numen,	(1) *o*, are, avi, atum. em, es, *et*, emus, &c.
præter, ea.	hereafter, imponat	PRÆTER-EA,	adverb.
aut.	or, adoret numen	AUT imponat,	conjunction.
sup, plic.	supplicating,	SUP-PL-*ex*, quisquam.	(3 c.) *ex*, icis, ici, &c.
ar.	on my altars, imponat	AR-*is*,	(1 f. p.) æ, arum, *is*, &c.
in, pon.	will place, quisquam	IM-PON-*a-t* (48) honorem,	[am, as, *at*, amus, &c. (3) *o*, ere, sui, itum,
hon.	a sacrifice? imponat	HONOR-*em*?	(3 m.) or, oris, i, *em*, &c.
Tal.	Such (things), volutans	TAL-*ia*,	(3 n.p.) ia, ium, ibus, *ia*, &c.
flam.	in her inflamed,	FLAMM-*a-t-o* corde,	(2 n.) um, i, o, um, um, *o*.
s.	herself, cum	S-*e*,	–, sui, sibi, se, –, *se*.
cum.	with,	CUM se,	preposition.
De.	the Goddess,	DE-*a* venit,	(1 f.) *a*, æ, æ, am, a â.
cor.	heart, (in)	COR-*de*,	(3 n.) r, dis, di, dem, r, *de*.
volv.	revolving,	VOLUT-*a-ns*, Dea,	(3 f.) *ns*, ntis, ti, tem, &c.
nimb.	of storms, patriam	NIMB-*orum*,	(2 m.p.) i, *orum*, is, os, i, is.
in.	into,	IN patriam,	preposition.
patr.	the country, in	PATRI-*am*,	(1 f.) a, æ, æ, *am*, a, â.
loc.	places, in	LOC-*a*,	(2 n.p.) a, orum, is, *a*, a, is.
fœt.	full,	FŒT-*a* loca,	(2 n.p.) a, orum, is, *a*, a, is.
fur.	of boisterous,	FUR-*e-n-t-ibus* Austris,	(3 m.p.) es, um, ibus, es, es, *ibus*.
Austr.	winds, fœta	AUSTR-*is*,	(2 m.p.) i, orum, is, os, i, *is*.
Æol.	Æolia, in	ÆOLI-*am*,	(1 f.) a, æ, æ, *am*, a, â.
ven.	came. Dea	VEN-*i-t*. (49)	(4 & 3) io, ire, *i*, tum. i, isti, *it*, imus, istis, erunt.
Hìc.	Here, premit	HÌC,	adverb.
vast.	in a vast,	VAST-*o* antro,	(2 n.) um, i, o, um, um, o.
re-s ag-o,	king,	RE-*x* premit,	(3 m.) *x*, gis, gi, gem, x, go.
Æol.	Æolus,	ÆOL-*us* premit,	(2 m.) *us*, i, o, um, e, o.
antr.	cave, (in)	ANTR-*o*,	(2 n.) um, i, o, um, um, o.

[redacted]

luct. the struggling, LUCT-*a-n-t-es* ventos, (3 m.p.) es, um, ibus, *es*, es, ibus.
ven. winds, premit VENT-*os*, (2 m.p.) i, orum, is, *os*, i, is.
qu. and, ventos, QUE tempestates, conjunction.
tempest. tempests, premit TEMPEST-*at-es*, (3 f.p.) es, um, ibus, *es*, es, ibus.
son. the sounding, SONOR-*as* tempestates, (1 f.p.) æ, arum, is, *as*, æ, is.
imper. by authority, IMPERI-*o*, (2 n.) um, i, o, um, um, *o*.
prem. governs, Æolus PREM-*i-t*, (50) ventos, (3) *o*, ere, essi, essum. o, is, *it*, imus, itis, unt.
ac. and, premit AC frænat conjunction.
vinc. with chains, VINCL-*is*, (2 n.p.) a, orum, is, a, a, *is*.
et. and. vinclis ET carcere, conjunction.
carc. in a prison, CARCER-*e*, (3 m.) r, ris, ri, rem, r, *e*.
fræn. restrains, Æolus FRÆN-*a-t* (51) (illos) *o*, are, avi, atum. o, as, *at*, amus, atis, ant.
Ill, they, Ill-*i* fremunt, (m.p.) *i*, orum, is, os, i, is.
in, dign. indignant, IN-DIGN-*a-n-t-es* illi, (3 m.p.) *es*, um, ibus. &c.
magn. a great, MAGN-*o* murmure, (2 n.) um, i, o, um. um, *o*.
cum. with, CUM murmure, preposition.
murmur. murmur, cum MURMUR-*e* (3 n.) r, ris, ri, rem, r, *re*.
mon. of the mountain, murmure MON-*t-is*, (3 m.) s, *tis*, ti, tem, s, te.
circ. around, CIRCUM claustra, preposition.
claustr. the barriers, circum CLAUSTR-*a*, (2 n.p.) a, orum, is, *a*, a, is.
frem. roar. illi FREM-*u-n-t*. (52) (3 & 2) *o*, ere, ui, itum. o, is, it. imus, itis, *unt*.
Cels. In (his) lofty, CELS-*â* arce, (1 f.) a, æ, æ, am, a, *â*.
sed. sits, Æolus, SED-*e-t*. (53) (2 & 3) *eo*, ere, i, ssum. eo, es, *et*, emus, &c.
Æol. Æolus, ÆOL-*us* sedet, (2 m.) *us*, i, o, um, e, o.
arc. citadel, (in) AR-*c-e*, (3 f.) x, cis, ci, cem, x, *ce*.
sceptr. scepter, tenens SCEPTR-*a*, (2 n.p.) a, orum, is, *a*, a, is.
ten. holding; TEN-*e-n-s* Æolus, (3 m.) *ns*, ntis, ti, tem, &c.
qu. and, sedet QUE mollit, conjunction.
moll. softens, Æolus MOLL-*i-t* (54) animos, (4) *io*, ire, ivi, itum. io, is, *it*, imus, &c.

[redacted]

anim.	minds,	mollit	ANIM-*os*,	(2 m.p.) i, orum, is, *os*, i, is.
et.	and,	mollit	ET temperat,	conjunction.
temper.	moderates,	Æolus	TEMPER-*a-t*(55)iras,	(1) *o*, are, avi, atum. o, as, *at*, amus, &c.
ir.	their anger.	temperat	IR-*as*.	(1 f.p.) æ, arum, is, *as*, æ, is.
N.	Unless,	faciat	NI,	adverb.
fac.	he did so,	(ille)	FAC-*i-a-t*(56) (hæc,)	(4 & 3) *io*, ere, feci, factum. iam, ias, *iat*, iamus, &c.
mar.	the seas,	ferant	MAR-*ia*,	(3 n.p.) ia, ium, ibus, *ia*, &c.
ac.	and,	maria	AC terras,	conjunction.
terr.	the land,	ferant	TERR-*as*,	(1 f.p.) æ, arum, is, *as*, æ, is.
qu.	and,	terras	QUE cœlum,	conjunction
cœl.	heaven.	ferant	CŒL-*um*,	(2 n.p.) um. i, o, *um*, um, o.
pro,fund.	the profound,		PRO-FUND-*um* cœlum,	(2 n.) um, i, o, *um*, um, o.
quip.	for,	temperat	QUIPPE ferant,	adverb.
fer.	they would bear,		FER-*a-n-t*, (57)	(3 & 1) *o*, re, tuli, latum. am, as, at, amus, atis, *ant*.
rap.	swift,		RAPID-*i*(illi.)	(2 m.p.) *i*, orum, is, &c.
cum.	with		CUM se,	preposition.
s.	themselves,	cum	S-*e*,	(p.) –, sui, sibi, se, –, *se*.
qu.	and,	ferant	QUE verrant,	conjunction.
ver.	would sweep,	(illi)	VERR-*a-n-t*, (58)	(3) *o*, ere, i, sum. am, as, *at*, amus, atis, ant.
per.	through,		PER auras,	preposition.
aur.	the air.	per	AUR-*as*.	(1 f.p.) æ, arum, is, *as*, æ, is.

Sed pater omni-pot-e-ns spelunc-is ab-did-i-t atr-is,
But the father omnipotent caverns hid *them* in dark,

Hoc metu-e-ns; mol-em que et mon-t-es in-super alt-os,
This fearing; a mass and and mountains above *them* lofty.

Im-pos-u-i t; re-gem que ded-i-t, qu i fœd er e cer-to
Placed; a king and gave, who laws by fixed

Et prem-e re, et lax-as sci-re-t d-a-re juss us haben-as.
Both to restrain, and loose would know to give being commanded reins.

Ad qu-em tum Jun-o suppl-ex h-is voc-ibus us-a es-t:
To whom then Juno *as* a suppliant these words used:

Æol e, (nam-que tibi Divûm pat-er at-que hom-in-um re-x
O Æolus, (for to thee of the Gods the father and of men king

Et mulc-e-re ded-i-t fluct-us et toll-e-re vent-o,)
Both to calm has given the waves and to raise them with the wind,)

Gen-s in-imic-a mihi Tyrrhen-um navig-a-t æqu-or,
A nation hostile to me the Tyrrhenian navigate sea,

Ili-um in Itali-am port-a-ns, vict-os que Penat-es.
Troy into Italy bearing, the conquered and household gods.

In-cut-e vi-m vent-is, sub mers as que ob-ru-e pupp-es:
Add force to *your* winds, the submerged and destroy ships:

Aut ag-e divers-os; et dis-jic-e corp-ora pont-o.
Or separate them; and scatter *their* bodies *in* the deep.

S-u-n-t mihi bis septem præ-st-a-nt-i corp-or-e Nymph-æ:
I have fourteen of beautiful form Nymphs:

Qu-arum, quæ form-â pulcherrim-a, Deïopei-am
Of whom, who *is* in form most beautiful, Deïopeia

Con-nubi-o jung-am stabil-i, propri-am que dic-a-b-o;
Wedlock I will join *to thee* in firm, *as* thine own and will consecrate;

Omn-es ut te cum merit-is pro tal-ibus ann-os
All that thee with merits for such years

Ex-ig-a-t, et pulch-râ fac-i-a-t te prol-e paren-t-em.
She may spend, and by a beautiful may make thee progeny parent.

Æol-us h-æc contrà: Tu-us, ô regin-a, qu-id, opt-es,
Æolus these *words* to *replied*: *It is* thy, O queen, what you may [wish,

Ex-plor-a-re lab-or; mihi juss-a capess-e-re fa-s es-t.
To consider business; to me *your* commands to execute it belongs.

Tu mihi, quod-cunque hoc regn i tu sceptr-a,
You for me, whatsoever of this kingdom *I possess*, you the sceptre,

Jov-em que
Jupiter and

Concili-a-s: tu d-a-s epul-is ac-cumb-e-re Div-ûm.
Conciliate: you permit *me* the feasts to recline at of the Gods,

Nimb-orum que fac-i-s tempest-at-um que pot-e-nt-em.
Of the clouds and you make *me* of tempests and ruler.

H-æc ubi dic-t-a, cav-um con-vers-â cusp-id-e mon-t-em
These when *words were* spoken, hollow with *his* turned spear mountain

Im-pul-i-t in lat-us; ac vent-i, velut agm-in-e fact-o,
He struck on the side; and the winds, as if a band *were* made,

Quà dat-a port-a, ru-u-n-t, et terr-as turb-in-e per-fl-a-n-t
Where *was* given a passage, rush out, and the earth in a whirlwind blow [over.

In-cub-u-ère mar-i, tot-um que à sed-ibus im-is,
They rest upon the sea, the whole and from depths the lowest

Unà Eur-us que Not-us que ru-u-n-t, creb-er que procell-is
At once the east wind both the southwind and disturb, thick and with [tempests.

Afric-us, et vast-os volv-u-n-t ad lit-or-a fluct-us.
The southwest wind, and vast roll to the shores waves.

[redacted]

In-sequi-t-ur clam-or que vir-ûm, strid-or que ruden-t-um,
Follows the clamor both of men, the creaking and of cordage,

E-rip-i-u-n-t subitò nub-es cœlum que, di-em que,
Snatch away suddenly the clouds sky both, light and

Teucr-orum ex ocul-is: pont-o no-x in-cub-a-t atr-a.
Of the Trojans from the eyes: the deep night broods upon dark.

In-ton-u-ê-re pol-i, et crebr-is mic-a-t ign-ibus æth-er:
Thundered the heavens, and with frequent glistens lightnings the air:

Præ-sent-em que vir-is in-tent-a-n-t omn-ia mor-t-em.
Immediate and to the men threaten all *things* death.

Extemplò Æne-æ solv-u-n-t-ur frig-or-e membr-a.
Immediately of Æneas are loosened by the cold the members.

In-gem-i-t, et dupl-ic-es tend-e-ns ad sid-er-a palm-as,
He groans, and both *his* stretching towards the stars hands,

Tal-ia vo-ce re-fer-t: O ter que quater que beat-i,
He cries thus: O thrice and four times happy *they*,

Que-is ante or-a patr-um Troj-æ sub mœn-ibus alt-is,
To whom before the faces of *their* fathers of Troy under walls the lofty,

Con-tig-i-t oppet-e-re! ô Dana-ûm fort-issim-e gen-t-is
It happened to die! O of the Greeks most brave of the race

Tydid-e, me-ne Iliac-is oc-cumb-e-re camp-is
Tydidus, why *was* I on the Trojan to fall fields

Non pot-u-isse? tu-â que anim-am hanc ef-fund-e-re dextr-â?
Not able? by thy and life this to pour out right hand?

Sæv-us ubi Æacid-æ tel-o jac-e-t Hect-or, ubi ingen-s
Fierce where of Achilles by the weap-on lies Hector, where great

Sarped-on: ubi tot Simo-ïs cor-rep-t-a sub und-is
Sarpedon *lies*: where so many the Simoïs having seized under *its* waves

Scut-a vir-ûm, gale-as que, et fort-ia corp-or-a volv-i-t.
The shields of men, helmets and, and brave bodies rolls.

Tal-ia jact-a-nt-i strid-e-ns Aquil-on-e procell-a
As he thus spoke, the shrieking with the north wind tempest

Vel-um ad-vers-a fer-i-t, fluct-us que ad sid-er-a toll-i-t.
The sail opposite strikes, the waves and to the stars raises.

Frang-u-n-t-ur rem-i: tum pror-a a-vert-i-t, et und-is
Are broken the oars: then the prow turns, and to the waves

D-a-t lat-us: in-sequi-t-ur cumul-o præ-rupt-us aqu-æ mon-s.
Gives *its* side: follows in a heap broken of water mountain.

H-i summ-o in fluct-u pend-e-n-t: h-is und-a de-hisc-e-ns
They the top of on the wave hang: to them the water yawning

Terr-am inter fluct-us aper-i-t: fur-i-t æst-us aren-is.
The earth between the waves discloses: rages the tide *in* the sands.

Tr-es Not-us ab-rept-as in sax-a lat-e-nt-ia torqu-e-t;
Three *ships* the south wind driven away upon the rocks hidden whirls;

[redacted]

Sax-a voc-a-n-t Ital-i, medi-is qu-æ in fluct-ibus Ar-as,
These rocks call the Italians, *in* the midst of which *are* the waves Altars.

Dors-um imman-e mar-i summ-o. Tr-es Eur-us ab
Ridge a huge the sea at the top of. Three *ships* the east wind from

alt-o
the deep

In brevi-a et syrt-es urg-e-t, miserabil-e vis-u;
Upon shoals and quicksands drives, a miserable sight;

Il-lid-i-t que vad-is, at-que agger-e cing-i-t aren-æ.
Dashes into and the shallows, and with a heap binds of sand.

Un-am, qu-æ Lyci-os fid-um que veh-e-ba-t Oront-em,
One, which Lycians faithful and carried Orontes,

Ips-ius ante ocul-os ingen-s à vert-ic-e pont-us
His before eyes a great from above wave

In pupp-im fer-i-t: ex-cut-i-t-ur pron-us que magist-er
On the stern strikes: is struck bending and master

Volv-i-t-ur in cap-u-t; ast ill-am ter fluct-us ib-idem
Is rolled upon *his* head: and it three times the wave in the same place

Torqu-e-t agen-s circum, et rapid-us vor-a-t æqu-or-e vort-e-x.
Whirls driving around, and the swift swallows in the sea whirlpool.

Ap-par-e-n-t rar-i n-a-nt-es in gurg-it-e vast-o:
Appear a few swimming in whirlpool the vast:

Arm-a vir-ûm, tabul-æ que et Troï-a gaz-a per und-as.
The arms of the men, tablets and and Trojan treasure *appear* in the [water.

Jam valid-am Ilion-i nav-em, jam fort-is Achat-æ;
Now the strong of Ilioneus ship, now *the ship* of brave Achates;

Et qu-â vect-us Ab-as, et qu-â
And *the ship in* which *was* borne Abas, and *the ship in* which *was borne*

grandæv-us Aleth-es,
the aged Alethes,

Vic-i-t hiem-s: lax-is lat-er-um compag-ibus omnes
Conquers the storm: *through* the loosened of the sides joints all *the ships*

Ac-cip-i-u-n-t in-imic-um imbr-em, rim-is que fatisc-u-n-t.
Receive the fatal flood, in the seams and gape.

[redacted]

VIRGIL'S GEORGICS

BOOK IV.

[The use of the hyphen in the following lines will be, as heretofore, to separate the root, connecting letter or letters, significant letters and terminations, from each other. For example, in the word *squal-e-n-t-i-bus*: *squal* is the root, *e* the medial or significant letter of the conjugation; *n* denotes the present participle, *t* a connecting letter, and *ibus* the case and number termination. *Corusc-a-n-t*,—*corusc*, the root, *a* the medial letter of the present tense and first conjugation, *n* sign of the plural number, *t* sign of the third person. *Claros*,—*clar*, the root, *o* the significant letter of the second declension, *s* terminal letter of the accusative plural in all declensions, excepting in the neuter gender. *Terr-a-m*,—*terr* the root, *a* significant letter of the first declension, *m* terminal letter of the accusative singular, in all declensions, excepting neuters of the third.

If the student has become familiar with the foregoing Tables of Terminations, he will understand these divisions without difficulty. They will be continued only partly through the reading, and then the scholar is expected to be able to separate the words in his mind at a glance, and thus be enabled, in a moment, to determine the conjugation, voice, mood, tense, number, person, declension, case, or gender of all words.]

Protinus aëri-i mell-is cœlet-i-a don-a
Next of aerial honey the celestial gift

Ex-eq-u-a-r H-anc etiam, Mæcen-as, ad-spic-e pár-t-e-m.
I will describe. This also, O Mæcenas, look at part.

Ad-mir-a-nd-a t-ibi lev-i-um spectacul-a re-rum,
To be admired by thee of inconsiderable views things,

Magn-anim-o-s que duc-e-s, tot-ius que ord-in-e gen-t-is
Courageous and leaders, of a whole and in order race

Mo-r-e-s, et stud-i-a, et popul-o-s, et præl-i-a dic-a-m.
Customs, and arts, and people, and battles I will relate.

In ten-u-i labor: at tenu-is non glor-i-a: si qu-e-m
On a low *subject this* labor *is*: but low *is* not the glory; if any one

[redacted]

Num-in-a læv-a sin-a-n-t, aud-i-t que voc-a-t-us Apollo.
Divinities adverse permit, hears, and being invoked Apollo.

Princip-i-o, sed-e-s ap-ibus st-at-io que pet-e-nd-a,
In the first place, a seat for the bees station and must be sought,

Quò ne-que si-t vent-is ad-it-us (nam pabul-a vent-i,
Where neither may be for the winds an entrance (for food winds

Fer-re dom-u-m pro-hib-e-n-t) ne-que ov-e-s hœd-i que petulc-i
To carry home prohibit) neither sheep kids and frisking

Flor-ibus in-sult-e-n-t, aut err-a-n-s bucul-a camp-o
The flowers may bruise, or the grazing heifer *in* the field

De-cut-i-a-t ro-r-e-m, et surg-e-n-t-e-s at-ter-at herb-a-s.
May strike off the dew, and the growing may trample plants.

Ab-si-n-t et pict-i squal-e-n-t-i-a terg-a, lacert-i
Let be absent also spotted *as to their* filthy backs, lizards

Pingu-ibus á stabul-is; merop-e-s que, ali-æ-que voluc-r-e-s,
The fat from hives; bee-eaters and, other and fowls,

Et man-ibus Procn-e pect-us sign-a-t-a cruent-is.
And hands the swallow *as to her* breast marked with bloody.

Omn-i-a nam latè vast-a-n-t, ips-a-s-que vol-a-n-t-e-s
All *things* for on every side they destroy, them and flying about

Or-e fer-u-n-t, dulc-e-m nid-is im-mit-ibus esc-a-m.
In *their* mouth they bear, *as* a sweet nests to *their* cruel morsel.

At liquid-i fon-t-e-s, et stagn-a vir-e-n-t-i-a musc-o
But pure fountains, and pools green with moss,

Ad-si-n-t et tenu-is, fugi-e-n-s per gramin-a ri-vus:
Let be present, and a small, gliding through the grass rivulet:

Palm-a que vestibul-um aut ingen-s oleast-er in-umbr-e-t.
The palm tree and the threshhold or the great wild olive let shade.

Ut, quum prim-a nov-i duc-e-n-t examin-a re-g-e-s
That, when the first new will lead swarms kings

Ver-e su-o, lud-e-t que fav-is e-miss-a juvent-us;
In spring itself, will play and from the honeycombs sent forth young;

Vicin-a in-vit-e-t de-ced-e-re rip-a calor-i,
The neighboring may invite to depart from bank the heat,

Ob-vi-a que hospit-i-is ten-e-a-t frond-e-n-t ibus arb-os.
Opposite and welcome may present *itself* with a leafy tree.

In medi-u-m, seu st-a-b-i-t iner-s, seu pro-flu-e-t hum-or,
In the midst, whether will stand sluggish, or will flow water,

Trans-vers-a-s sal-ic-ē-s et grand-i-a con-jic-e sax-a:
Across willows and large cast rocks:

[redacted]

Pont-ibus ut creb-r-is pos-si-n-t con-sist-e-re et alas,
Bridges that *upon* frequent they may be able to rest and *their* wings

Pand-e-re ad æstiv-u-m sol-e-m; si fortè mor-a-n-t-e-s
To stretch out to the summer sun: if by chance *them* delaying

Spars-eri-t aut præ-cep-s Neptun-o im-mers-eri-t
Shall have sprinkled or the dangerous in the rain shall immersed

Eur-us.
the east wind.

H-æc circ-um casi-æ vir-id-e-s, et ol-e-n-t-i-a latè
These around *let there be* spice trees green, and fragrant on every side

Serpyll-a, et graviter spir-a-n-t-i-s copi-a thymbr-æ
Thyme, and powerfully of smelling abundance savory

Flor-e-a-t: irrigu-u-m que bib-a-n-t violar-i-a fon-t-e-m
Let flourish: the watering and let drink the beds of violets fountain.

Ips-a autem seu cort-ic-ibus tibi sut-a cav-a-t-is,
These but, either bark by thee fastened with hollow

Seu lent-o fu-eri-n-t alvear-i-a vim-in-e text-a,
Or with the bending *which* will be hives vine woven,

August-o-s hab-e-a-n-t ad-it-u-s: nam frig-or-e mell-a
Narrow let have entrances; for with cold the honey

Cog-i-t hiems, ea-dem que cal-or liquo-fact-a remitt-i-t:
Congeals winter, the same and heat melted returns:

Utr-a que vi-s ap-ibus pariter met-u-e-nd-a: ne-que ill-æ
Either and force by the bees equally is feared: neither they

Ne-quic-quam in tect-is cert-atim tenui-a cer-â
In vain in *their* dwellings assiduously small with wax

Spirament-a lin-u-n-t, fuc-o que et flor-ibus or-a-s
Air holes smear, with paint and and flowers borders

Ex-pl-e-n-t: col-lec-t-u-m que h-æc ips-a ad mun-er-a glut-en
Fill: the collected and these very to uses gluten

Et visc-o et Phryg-i-æ serv-a-n-t pic-e lent-i-us Id-æ.
Both glue and of Phrygian they preserve pitch tougher *than* Ida.

Sæpe etiam ef-fos-is (si ver-a es-t fam-a) latebr-is
Often also dug out (if true is report) *in* recesses

Sub terrâ fov-êre lar-e-m; penitus que
Under the earth they have cherished *their* household; deep and *have*

re-per-t-æ
been found

Pumic-ibus que cav-is, ex-e-s-æ que arbor-is antr-o.
Pumice stones and *in* hollow, of an old and tree *in* the hollow.

[redacted]

Tu tumen et levi rim-os-a cub-il-i-a lim-o
Do you notwithstanding with yielding leaky hives clay

Ung-e fov-e-n-s circ-um, et rar-a-s super-in-jic-e frond-e-s.
Daub guarding around, and thin above put on boughs.

Neu prop-iùs tect-is tax-um sin-e, ne-ve rub-e-n-t-e-s
Neither near the hives the yew-tree permit, nor reddening

Ur-e foc-o cancr-os: alt-æ neu cred-e palu-d-i:
Burn *in* the fire crabs: to the deep nor trust marsh:

Aut ubi od-or cœn-i grav-is, aut ubi con-cav-a puls-u
Or where the smell *is* of mire offensive, or where hollow from a blow

Sax-a son-a-n-t voc-is que of fen-s-a re-sult-a-t imag-o.
Rocks resound, of the voice and offensive rebounds image.

Qu-od super-es-t, ubi puls-a-m hiem-e-m sol aure-us eg-i-t
Further, when repulsed winter sun the golden had driven

Sub terr-a-s, cœl-u-m que æstiv-â luc-e re-clus-i-t;
Under the earth, the sky and with summer light has brightened;

Ill-æ continuò salt-u-s silv-a-s que per-agr-a-n-t,
They immediately woods forests and wander over,

Purpure-o-s que met-u-n-t flor-e-s, et flumin-a lib-a-n-t
Purple and cut down flowers, and streams sip

Summ-a lev-es. Hinc ne-sc-i-o qu-â dulced-in-e læt-æ
Surface of flying. Hence I know not *in* what sport joyful

Pro-gen-i-e-m nid-o-s que fov-e-n-t; hinc art-e rec-ent-e-s
Their young nests and cherish; hence with skill fresh

Ex-cud-u-n-t cer-a-s, et mell-a tenac-i-a fing-u-n-t.
Form wax, and honey the tenacious make.

Hinc ubi jam emiss-u-m cave-is ad sid-er-a cœl-i
Hence where now issuing *from their* hives towards the stars of heaven

N-a-re per æsta-t-e-m liquid-a-m sus-pex-eri-s agm-en,
To sail through the air clear you shall behold a band,

Obscur-a-m que trah-i vent-o mir-a-b-er-e nub-e-m;
Dark and to be carrid by the wind you shall wonder at the cloud;

Contempl-a-tor: aqu-a-s dulc-e-s et frond-e-a semper
Look: waters sweet and leafy always

Tect-a pet-u-n-t: huc tu juss-o-s a-sperg-e sap-or-es,
Dwellings they seek: here *do* you suitable sprinkle flavored herbs,

Trit-a melis-phyll-a, et cerinth-æ ignobil-e gram-en:
Bruised balm-gentle, and of honey-suckle the common herb:

Tinnit-us que ci-e, et Matr-is quat-e cymbal-a circ-um.
Ringing and excite, and of Cybele strike the cymbals around.

[redacted]

Ips-æ con-sid-e-n-t medic-a-t-is sed-ibus: ips-æ
They rest upon the fragrant places: they

Intim-a mo-r-e su-o s-e-s-e in cuna-bul-a cond-e-n-t.
Familiar manner in their own themselves for hives will build.

Sin autem ad pugn-a-m ex-i-êri-n-t (nam sæpe du-obus
If but to battle they shall go forth (for often two

Reg-ibus in-cess-i-t magn-o discord-i-a mot-u)
Kings has seized upon with great discord disturbance)

Continuò que anim-o-s vulg-i, et trepid-a-n-t-i-a bell-o
Immediately and minds of the crowd, and eager for war

Cord-a licet longè præ-scisc-e-re: nam-que mor-a,n-t-e-s
Hearts it is permitted *you* long *before* to perceive: for those delaying

Mart-i-us ill-e æ-r-is rauc-i can-or in-crep-a-t, et vo-x
Warlike the brass of the harsh sound rouses, and the voice

Aud-i-t-ur fract-o-s sonit-u-s imit-a-t-a tub-a-rum.
Is heard broken sounds imitating of trumpets.

Tum trepid-æ inter s-e co-e-u-n-t, penn-is que corusc-
Then swift among themselves they fight, with *their* wings and they

a-n-t,
glitter,

Spicul-a que ex-acu-u-n-t rostr-is,apt-a-n-t que lacert-o-s,
Stings and sharpen with *their* beaks, prepare and *their* limbs,

Et circ-a reg-e-m, at-que ips-a ad prætor-i-a dens-æ
And around the king, and itself at the royal hive thick

Misc-e-n-t-ur magn-is que voc-a-n-t clamor-ibus host-e-m
They are gathered, with great and chalenge clamor the enemy.

Ergo, ubi ver nact-æ sud-u-m camp-o-s que pat-e-n-t-e-s
Therefore, when spring *that they have* found clear fields and ope

E-rump-u-n-t port is, con-curr-i-t-ur: æther-e in alt-o
They issue from *their* gates, it happens: air in the lofty

F-i-t sonit-us: magn-um mixt-æ glomer-a-n-t-ur in orb-e-m,
Is made a sound: a great mingled they are collected in circle,

Præ-cip-it-e-s que cad-u-n-t: non dens-i-or aer e grand-o,
Headlong and fall: not *is* thicker *than* in the air hail,

Nec de con-cuss-â tant-um plu-i-t il-ic-e gland-is:
Nor from the shaken *does* so much shower oak of acorns,

Ips-i per medi-a-s aci-e-s in-sign-ibus
The kings themselves through the midst of the armies, *upon* splendid

al-is,
wings,

[redacted]

In·gent·e-s anim·o-s august·o in pect-or·e vers·a-n·t:
Great minds a small in breast revolve:

Us-que adeò ob·nix-i non ced-ê-re, dum grav·is -aut
So far that resolute not they have yielded, while the powerful, either

h-o-s,
these,

Aut h-o-s, ver-s-â fug-â vict-or d-a-re terg-a
Or those, being changed, the flight, conqueror to give *their* backs

sub-eg-i-t.
compelled.

H-i mot-u-s anim-or-um at-que h-æc certam-in-a tant-a
These excitements of *their* minds and these contests so great

Pulv-er-is ex-igu-i jact-u com-pre-ss-a quiesc-u-n-t.
Of dark a little by throwing on stopped cease.

Verùm ubi ductor-e-s aci-e re-voc-av-eri-s am-bo,
But when the leaders *from* the army you shall have recalled both,

Deter-i-or qu-i vi-s-us, e-um, ne prodig-us ob-s-i-t,
Feebler who seems, him, lest the prodigal injure,

Ded-e nec-i: mel-i-or vac-u-â sin-e regn-e-t in aul-â.
Deliver to death: the better an empty suffer to reign in hall.

Alt-er eri-t macul-is aur-o squal-e-n-t-ibus ard-e-n-s:
One will be spots in gold with dirty shining:

Nam du-o s-u-n-t gen-er-a; h-ic mel-i-or, in-sign-is et or-e,
For two *there* are kinds; one the better, marked both on the countenance,

Et rutul-is clar-us squam-is: ille horrid-us alt-er
And with bright beautiful scales: the rough other.

De-sid-i-â, lat-a-m que trah-e-n-s in-glori-us alv-u-m.
In sloth, broad and drawing ignoble belly.

Ut bin-æ re-g-um fac-i-e-s, ita corp-or-a pleb-is.
As *there are* two of kings kinds, so *there are two* classes of the plebeians.

Nam-que ali-æ turp-e-s horr-e-n-t, ceu pulv-er-e ab alt-o
For some mean disgust, as if dust from deep

Quum ven-i-t, et sicc-o terr-a-m spu-i-t or-e, via-t-or
When came, and *from his* dry *on* the earth spits mouth, traveller

Arid-us: eluc-e-n-t ali-æ, et fulg-or-e corrusc-a-n-t,
The thirsty: shine some, and with brightness glitter,

Ard-e-n-t-e-s aur-o, et par-ibus lit-a corp-or-a gutt-is.
Glowing with gold, and with like *as to their* spotted bodies marks.

H-æc pot-i-or sobol-e-s: hinc cœl-i temp-or-e cert-o
This *is* the more powerful race: hence of the year time at a certain

[redacted]

Dulc-i-a mell-a prem-e-s; nec, tant-ùm
Sweet honey you will squeeze out; neither *are there other things* so

dulc-i-a, quant-ùm
sweet, so

Et liquid-a, et dur-u-m Bacch-i dom-i-tur-a sapor-em.
And pure, and harsh of wine *that* will overcome flavor.

FIRST ORATION OF CICERO AGAINST CATILINE.

Quousque tandem abutere, Catilina, patientiâ nostrâ? Quam-
How long then will you abuse, O Catiline, patience our? How

diu etiam furor iste tuus nos eludet? Quem ad finem sese effrenata
long also fury this thy us evade? What to end itself unbridled

jactabit audacia? Nihilne te nocturnum præsidium Palatii, nihil
will carry audacity? Do not thee the nightly guard of the Palatine, not

urbis vigiliæ, nihil timor populi, nihil concursus
of the city the watch, not the fear of the people, not the assembling

bonorum omnium, nihil hic munitissimus habendi senatum locus nihil
good *men* of all, not this most fortified of holding the senate place, not

horum ora vultus que moverunt? Patere tua consilia
of these the looks countenances and move? To be exposed thy designs

non sentis? Constrictam jam horum omnium conscientiâ
not do you perceive? grasped now these of all in the knowledge

teneri conjurationem tuam non vides? Quid proximâ, quid
to be held conspiracy thy not do you see? What on the last, what on

superiore nocte egeris, ubi fueris, quos convocaveris,
a former night have you done, where were you, whom have you collected,

quid consilii ceperis, quem nostrum ignorare arbitraris?
what design have you formed, any one of us not to know do you think?

O tempora! O mores! Senatus hæc intelligit, consul
O the times! O the manners! The senate these *things* perceives, the consul

videt; hic tamen vivit. Vivit? immo vero etiam in
sees: this *man* notwithstanding lives. Lives? nay indeed also into

senatum venit. Fit publici consilii particeps:
the senate he has come. He is made of the public deliberation a sharer:

notat et designat oculis ad cædem unumquemque nostrûm.
he marks and appoints with *his* eyes to death every one of us.

Nos autem viri fortes, satisfacere reipublicæ videmur, si istius
We but men brave, to do *our* duty to the republic seem, if of this *wretch*

furorem ac tela vitemus. Ad mortem te, Catilina, duci
the fury and weapons we shun. To death *for* thee, O Catiline, to be led

jussu consulis, jampridem opportebat; in te conferri
by command of the consul, long ago it was fitting; upon thee to be brought

pestem istam, quam tu in nos omnes jamdiu machinaris. An
evil *for* the same, which you against us all even now contrive. *Did*

vero vir amplissimus, Publius Scipio, pontifex maximus,
indeed man *that* most renowned, Publius Scipio, pontiff the highest,

Tiberium Gracchum, mediocriter labefactantem statum reipublicæ,
Tiberius Gracchus, slightly disturbing the peace of the republic,

privatus interfecit: Catilinam, orbem terrarum cæde
a private *individual* slay: Catiline, the world, with slaughter

atque incendiis vastare cupientem, nos consules preferemus? Nam
and flames to lay waste desiring, we consuls will bear with? For

illa nimis antiqua prætereo, quòd Caius Servilius Ahala Spurium
those too ancient *matters* I pass over, how Caius Servilius Ahala Spurius

Melium, novis rebus studentem, manu suâ occidit. Fuit,
Melius, new things desiring, hand with his own slew. *There* was,

fuit ista quondam in hàc republicâ virtus, ut viri fortes acrioribus
there was that formerly in this republic virtue, that men brave with severer

suppliciis civem perniciosum, quàm acerbissimum hostem coercerent.
punishments citizen the traitorous, than the fiercest enemy would punish.

Habemus senatus consultum in te, Catilina, vehemens et
We have a decree of the senate against thee, O Catiline, powerful and

grave: non deest reipublicæ consilium, neque auctoritas
weighty: nor is wanting of the republic the counsel nor the authority

hujus ordinis: nos, nos, dico apertè, nos consules desumus. Decrevit
of this order: we, we, I speak openly, we consuls are wanting. Decreed

quondam senatus ut Lucius Opimius consul videret nequid
formerly the senate that Lucius Opimius consul should see, nothing

respublica detrimenti caperet; nox nulla intercessit: interfectus est
republic of injury should receive: night no intervened: was slain

propter quasdam seditionum suspiciones Caius Gracchus.
on account of certain of sedition suspicions Caius Gracchus, *from*

clarissimo patre, avo, majoribus: occisus est cum
a most renowned father, grandfather, *and* ancestors: was slain with *his*

liberis Marcus Fulvius, consularis. Simili senatus-
children Marcus Fulvius, of consular dignity. By a similar decree of the

consulto, Caio Mario et Lucio Valerio, permissa
senate, Caius Marius and Lucius Valerius *being consuls*, was entrusted

est respublica: num unum diem postea Lucii Saturnini tribuni
with the republic: *did* one day afterwards of Lucius Saturninus a tribune

plebis, et Caii Servilii prætoris mortem reipublicæ
of the people, and of Caius Servilius a prætor the death of the republic

pœna remorata est? At nos vicesimum jam diem patimur
the punishment hinder? But we the twentieth now day suffer

hebescere aciem horum auctoritatis. Habemus enim hujusmodi
to blunt the point of these of the authority. We have for of this kind

senatusconsultum, verumtamen inclusum in tabulis, tanquam gladium
a decree of the senate, nevertheless shut up in tablets, like a sword

in vaginâ reconditum: quo ex senatusconsulto confestim
in *its* sheath hidden: which by decree of the senate immediately

interfectum te esse, Catilina, convenit. Vivis:
put to death *that* you should be, O Catiline, it was proper. You live:

et vivis non ad deponendam, sed ad confirmandam audaciam.
and you live not for laying aside, but for confirming *your* audacity.

Cupio, patres conscripti, me esse clementem: cupio in tantis
I desire, fathers conscript, to be mild: *and also* I desire in such

reipublicæ periculis me non dissolutum videri: sed jam me ipse
of the republic dangers not negligent to seem: but now myself, even I,

inertiæ nequitiæ que condemno. Castra sunt in Italiâ, contra
for laziness remissness and condemn. Camps are in Italy, *hostile* to

rempublicam, in Etruriæ faucibus collocata: crescit in dies singulos
the republic, in of Etruria the defiles collected: increases in day each

hostium numerus, eorum autem imperatorem castrorum,
of the enemy the number, of these but the commander camps,

ducem que hostium, intra mœnia, atque adeò in senatu,
the leader and of the enemy, within *these* walls, and even in the senate,

videmus, intestinam aliquam quotidie perniciem reipublicæ molientem.
we see, secret some daily mischief to the republic attempting.

Si te jam, Catilina, comprehendi, si interfici jussero;
If thee now, O Catiline, to be seized, if to be slain I shall command;

credo erit verendum mihi, nenon hoc potiùs omnes
I presume it will be feared for me, also *that* this *is done* rather all

boni seriùs a me, quàm quisquam crudelius factum
the good *will say* too late by me, than *that* any one too cruel the act

esse dicat. Verum ego hoc, quod jampridem factum esse
to be would say. But I this which long ago to have been done

oportuit, certâ de causâ nondum adducor ut faciam.
ought, a certain for reason not yet I am prevailed on *to do* as I may do.

Tum denique interficiam te, cùm jam nemo tam improbus, tam perditus,
Then finally I may slay thee, when truly no one so base, so lost,

tam tui similis inveniri poterit, qui id non jure factum esse
so thee like to be found will be able, who *that* this not rightly was done

fateatur. Quamdiu quisquam erit, qui te defendere audeat,
may declare. While any one will be, who you to defend may dare,

vives: et vives ita, ut nunc vivis, multis meis et
you will live: and you will live just as now you live, many by my and

firmis præsidiis obessus, ne commovere te contra rempublicam
firm guards beset, *so that* not to move thyself against the republic

possis. Multorum te etiam oculi et aures non sentientem,
you may be able. Of many you also the eyes and ears not perceiving,

sicut adhuc fecerunt, speculabuntur atque custodient. Et enim
as hitherto they have done, will watch and guard. For truly

quid est, Catilina, quod jam amplius expectes, si neque nox
what is *it*, O Catiline, which now more you can expect, if neither night

tenebris obscurare cœtus nefarios nec privata domus
by *its* shades to hide assemblies *your* wicked, nor a private house

parietibus continere vocem conjurationis tuæ potest? si
in *its* walls to contain the voice conspiracy of your is able? if are

illustrantur, si erumpunt omnia? Muta jam
made manifest, if burst forth *to view* all *your designs?* Change now

istam mentem: mihi crede: obliviscere cædis atque incendiorum:
this intention: me trust: forget slaughter and flames: you

teneris undique: luce sunt clariora nobis tua consilia
are hemmed in on every side: light are clearer *than* to us your designs

omnia: quæ etiam mecum licet recognoscas.
all: and these *things* also with me it is proper *that* you may review.

Meministine, me ante diem duodecimum kalendas
Do you not remember, *that* I before day the twelfth the kalends of

Novembris dicere in senatu, certo die fore in armis, qui
November said in the senate, on a certain day would be in arms, which

dies futurus esset ante diem sextum kalendas Novembris, Caium
day would be before day the sixth the kalends of November, Caius

Manlium, audaciæ satellitem atque administrum tuæ? Num me
Manlius, audacity the satellite and assistant of your? Did me

fefellit, Catilina, non mòdo res tanta, tam atrox, tam incredibilis,
deceive, O Catiline, not only an affair so great, so atrocious, so incredible,

[redacted]

verum, id quod multò magis est admirandum, dies? Dixi ego
but, that which much more is to be wondered at, the day? Said I

idem in senatu, cædem te optimatum
the same in the senate, the slaughter *that* you of the chief members

contulisse in ante diem quintum kalendas Novembris, tum cùm
had conspired on before day the fifth the kalends of November, then when

multi principes civitatis Româ, non tam sui conservandi,
many principal *men* of the state of Rome, not so much of its being preserved

quàm tuorum consiliorum reprimendorum causâ profugerunt. Num
as of your designs being impeded for the reason fled from. Truly

infitiari potes te illo ipso die meis præsidiis, meâ diligentiâ
must you not say *that* you on this very day by my guards, by my diligence

circumclusum, commovere te contra rempublicam non potuisse,
hemmed in, to move yourself against the republic not have been able,

cùm tu, discessu ceterorum, nostrâ tamen,
when you *after* the departure of the others, with our notwithstanding

qui remansissemus, cæde contentum te esse dicebas?
who should have remained, slaughter content *that* you would be said?

Quid? cùm tute Præneste kalendas ipsis Novembris occupaturum
What? when safely Præneste kalends *on* these of November would seized

nocturno impetu esse confideres: sensistine, illam
by a nocturnal assault be you trusted: have you not perceived this

coloniam meo jussu, præsidiis, custodiis vigiliis que esse
colony by my command, by guards, keepers watchmen and to be

munitam? Nihil agis, nihil moliris, nihil cogitas,
protected? Nothing you do, nothing you attempt, nothing you contrive,

quod ego non mòdo non audiam, sed etiam non videam, planè
which I not only not may hear, but also *which* not I may see, plainly

que sentiam.
and understand.

* * * * * * * *

Et enim jamdiu, patres conscripti, in his periculis conjurationis
For indeed so long, fathers conscript, by these dangers of conspiracy

insidiis que versamur; sed nescio quo pacto omnium
treacheries and we are troubled; but I know not by what means of all

scelerum, ac veteris furoris et audaciæ maturitas in nostri
these crimes, and of long-continued fury and audacity the maturity in of our

consulatus tempus erupit. Quod si ex tanto latrocineo iste
consulship the time has broken out. But if from so great violence this

[redacted]

unus tolletur; videbimur fortasse an breve quoddam tempus
one shall be removed; we shall seem perhaps for short some time

curâ et metu esse relevati: periculum autem residebit, et
from care and from fear to be relieved: the danger but will remain, and

erit inclusum penitùs in venis atque in visceribus reipublicæ.
will be shut up within in the veins and in the bowels of the republic.

Ut sæpe homines ægri morbo gravi, cum æstu febri que
As often men sick disease with severe, with heat fever and

jactantur, si aquam gelidam biberint primò relevari
are tossed about, if water cool they shall drink at first to be relieved

videntur; deinde multò graviùs vehementiùs que afflictantur;
they seem; then much more severely acutely and they are afflicted;

sic hic morbus, qui est in republicâ, relevatus istius
so this disease, which is in the republic, relieved of this *man*

pœnâ vehementiùs vivis reliquis ingravescet. Quare,
by the punishment, more acutely by the living remnants will increase.
Wherefore

patres conscripti, secedant improbi secernant se a
fathers conscript, let depart the base, let them separate themselves from

bonis, unum in locum congregentur, muro denique, id
the good, one in place let them be collected, by a wall finally, that

quod sæpe jam dixi, secernantur a nobis.
which often now I have spoken of, let them be separated from us,

desinant insidiari domi suæ consili, circumstare
let them cease to lie in wait for house at his the consul, to stand around,

tribunal prætoris urbani, obsidere cum gladiis curiam,
the tribunal prætor of the city, to beset with swords the senate-house,

malleolos et faces ad inflammandum urbem comparare. Sit
fiery mallets and torches for burning the city to prepare. Let it be

denique inscriptum in fronte uniuscujus que civis, quid de
finally written on the forehead of every and citizen, what concerning

republicâ sentiat. Polliceor hoc vobis, patres conscripti, tantam
the republic he may think. I promise this to you, fathers conscript, so much

in nobis consulibus fore diligentiam, tantam in vobis
in us consuls *that there* shall be diligence, so much in you

auctoritatem, tantam in equitibus Romanis virtutem, tantam in omnibus
authority, so much in knights Roman bravery, so much in all

consensionem, ut Catilinæ profectione omnia patefacta,
agreement, that of Catiline by the departure all *things* laid open,

illustrata, oppressa, vindicata esse videatis. Hisce,
shown forth, crushed, punished to be you may see. With these same

ominibus, Catilina, cum summâ reipublicæ salute, et cum tuâ
omens, O Catiline, with the surest of the republic safety, and with thy

peste ac pernicie, cum que eorum exitio, qui se
crime and mischief, with and of those the destruction, who themselves

tecum omni scelere parricidio que junxerunt, proficiscere ad
with you in all wickedness parricide and have joined, depart to

impium bellum ac nefarium. Tum tu Jupiter, qui
thy impious war and unhallowed Then thou, O Jupiter, who by

iisdem quibus hæc urbs auspiciis a Romulo es
the same which this city *was established*, auspices by Romulus wast

constitutus: quem statorem hujus urbis atque imperii vere
established *here:* whom the stay of this city and empire truly

nominamus: hunc, et hujus socios a tuis aris ceteris que
we call: this *man*, and his companions from thine altars other and

templis, a tectis urbis ac mœnibus, a vitâ fortunis
temples, from the dwellings of the city and walls, from the life fortunes

que civium omnium arcebis: et omnes inimicos bonorum, hostes
and citizens of all wilt drive away: and all the haters of the good, enemies

patriæ, latrones Italiæ, scelerum fœdere inter
of the country, robbers of Italy, of wickedness by a compact among

se ac nefariâ societate conjunctos,
themselves and in an unhallowed companionship joined together,

æternis suppliciis vivos mortuos que mactabis.
with eternal punishments living dead and you will destroy.

NOTE.—*Lucius Sergius Catilina*, a Roman knight, of vicious and contemptible habits, had conspired against the Roman government. He had leagued together all the most abandoned men, to assist him in his daring undertaking. It was his design to attack the city of Rome "in the dead waste and middle of the night;" murder the consul, senators, and the other powerful men of the city; usurp the government, and establish himself as an emperor. But, by some means, the whole of his horrid intentions leaked out and reached the ears of Cicero, the then consul. Cicero immediately convened the senate; but, strange to relate, the very object of their convention entered the house and took his seat with the other senators. No sooner, however, had he taken his seat, than the senators around him arose and left him, with marked scorn and contempt. Cicero then arose, and burst forth in the preceding strain of eloquence. B. S. B.

[redacted]

THE CRUCIFIXION.

MATTHÆUM.—Caput 27, Carmen 25.

(25.) Et respondens, universus populus dixit: Sanguis ejus
And answering, the universal population said: Blood his

super nos, et super filios nostros. (26.) Tunc dimissit
(be) upon us, and on children our. Then he dismissed

eis Barabbam: Jesum autem, quum flagellâsset, tradidit
to them Barabbas: Jesus but, when he had scourged, he delivered

ut crucifigeretur. (27) Tunc milites præsidis,
that he might be crucified. Then the soldiers of the governor,

quum abduxissent Jesum in prætorium, coegerunt
when they might have led Jesus into the common hall, collected

ad eum universam cohortem. (28) Et quum exuissent
unto him all the soldiers. And when they had stripped

eum, circumposuerunt ei chlamydem coccineam: (29) Et coronam
him, they arrayed him in a robe scarlet: And a crown

e spinis contextam imposuerunt ejus capiti, et arundinem in dex-
of thorns woven they placed on his head, and a reed in right

tram ejus: et genu ante eum summisso, illudebant ei, dicentes,
hand his: and the knee before him bending, mocked him, saying,

Ave, rex Judæorum. (30) Et quum inspuissent in eum, cepe-
Hail, king of the Jews. And when they had spit on him, they

runt arundinam illam, et verberabant caput ejus. (31) Et postquam
took reed the and beat head his. And after that

illusent ei, exuerunt eum chlamyde, indueruntque
they had mocked him, they unclothed him of the cloak, clothed him

vestimentis suis: et abduxerunt eum, ut crucifigerunt
clothes with his own: and led away him, that they might crucify

eum: (32) Exeuntes autem invenerunt quendam Cyrenæum,
him: Going out and they found a certain man of Cyrene,

nomine Simonem; hunc angariaverunt ut attollerit crucem ejus.
named Simon; him they compelled that he might bear cross his.

(33) Et quum venissent in locum qui dicitur Golgotha, (quod
And when they come to a place which is called Golgotha, (which

est, Calvariæ locus,) (34) Dederunt ei acetum bibendum cum
is, of skulls a place,) They gave to him vinegar to drink with

felle mistum: et quum gustâsset noluit bibere. (35) Post-
gall mixed: and when he had tasted he would not drink. After

quam autem crucifixerunt eum, partiti sunt ejus vestimenta, sortem
that and they crucified him, divided his garments, lots

jacientes; ut impleretur quod dictum est a prophetâ,
casting; that might be fulfilled which spoken was by the prophet,

Partiti sunt sibi vestimenta mea, et super vestem meam
They divided to themselves garments my, and above vesture my

jecerunt sortem. (36) Et sedentes servabant eum illic:
they cast lots. And *down* sitting *they* watched him there:

(37) Et imposuerunt super caput ejus crimen ipsius scriptum,
And they placed over head his crime his written,

ΟΥΤΟΣ 'ΕΣΤΙΝ 'ΙΗΣΟΥΣ 'Ο ΒΑΣΑΕΥΣ ΤΩΝ 'ΙΟΥΔΑΙΩΝ
HIC EST IESUS ILLE REX IUDÆORUM.
THIS IS JESUS THE KING OF THE JEWS.

(38) Tunc crucifiguntur cum eo duo latrones; unus ad dextram,
Then were crucified with him two thieves; one on the right,

et alter ad sinistram. (39) Qui verò præteribant conviciaban-
and the other on the left. They and who passed by reproached

tur, moventes capita sua, (40) Et dicentes, Tu qui destruis
(him,) moving heads their, And saying, Thou who destroyest

templum, et triduo ædificas, serva temetipsum: si Filius
the temple, and in three days buildest (*it*,) save thyself: if the Son of

Dei es descendite e cruce. (41) Similiter autem etiam
God thou art, descend from the cross. Likewise and also

primarii sacerdotes illudentes cum scribis et senioribus,
the chief priests mocking him, with the scribes and elders,

dicebant, (42) Alios servavit, seipsum non potest servare: si
said, Others he can save, himself not he is able to save: if

rex Israëlis est, descendat nunc e cruce, et cre-
the king of Israel he is, let him descend now from the cross, and we

demus ei. (43) Confidit in Deo; eruat ipsum nunc,
will believe him. He believed in God; let him save *him* now,

si placet ei: dixit enim, Filius Dei sum. * * *
if it please him: he said, for the Son of God I am. * * *

(50) Jesus autem quum rursum clamâsset voce magnâ emi-
Jesus and when again had called voice with a loud he sent

sit spiritum. (51) Et, ecce, velum templi fissum est
forth his spirit. And, behold, the veil of the temple rent was

[redacted]

in duas partes, a summo usque ad imum; et terra mota
in two parts, from the top even to the end; and the earth shaken

est, et petræ fissæ sunt: (52) Et monumenta aperta sunt;
was, and rocks rent were: And the graves opened were;

et multa corpora sanctorum, qui dormièrant, surrexerunt; (53)
and many bodies of the saints, who slept, arose;

Qui egressi e monumentis post resurrectionem ejus, introïerunt in
Who came out of their graves after resurrection his, and went into

sanctam urbem, et apparuerunt multis.
the holy city, and appeared unto many.

PAUL'S CHARGE TO TIMOTHEUS.

Epistle II, Cap. 4.

(1) Obtestor te, igitur, ego coram Deo, et Domine Jesu
Charge thee, therefore, I before God, and the Lord Jesus

Christo, qui judicaturus est vivos et mortuus, in illustri illo suo
Christ, who shall judge the quick and the dead, at glorious this his

adventu et regno suo. (2) Prædica sermonem illum; insta
coming and kingdom his. Preach word the; be instant

tempestivè, intempestivè: argue, objurga, exhortare, cum omni
in season or, out of season either: reprove, rebuke, exhort, with all

lenitate et doctrinâ. (3) Nam erit tempus quùm sanam doctrinam
lenity and doctrine. For will be time when sound doctrine

non tolerabunt; sed auribus prurientes, ipsi sibi
not they will endure; but with ears itching, they to themselves

secundùm suas illas peculiares cupiditates coacervabunt doctores:
according to own their peculiar desires shall heap teachers:

(4) Et a veritate quidem aures avertent ad
And from the truth indeed their ears they will turn away, unto

fabulas verò divertent. (5) At tu vigila in omnibus, per-
fables and shall be turned. But thou watch in all (things,) en-

fer injurias, opus perage evangelistæ, ministerii tui plenam
dure afflictions, the work do of the evangelist, ministry, of thy full

fidem facito. (6) Nam ego jam liber, et tempus meæ remigrationis
proof make. For I *am* now ready, and the time of my departure

instat. (6) Certamen illud præclarum decertavi, cursum
is manifest. Fight the very famous I have fought, the race

[redacted]

consummavi, fidem servavi. (8) Quod reliquum est, repo-
I have finished, the faith I have kept. Henceforth, there is

sita est mihi justitiæ corona, quam reddet mihi Dominus in
laid up for me of justice a crown, which will give to me the Lord in

illo die justus ille judex.
that day just the judge.

MATTHÆUM.—Caput VI, Carmen 9.

Vos, igitur, ita precamini: Pater noster qui es in cœlis, sanc-
Ye, therefore, thus pray: Father our who art in heaven, hal-

tificetur nomen tuum: Veniat regnum tuum: Fiat voluntas tua, sicut
lowed be name thy: Come kingdom thy: Be done will thy as

in cœlo, (*ita*) etiam in terrâ: Panem nostrum quotidianum da nobis,
in heaven, (*so*) also on earth: Bread our daily give to us,

hodie: Et remitte nobis debita nostra, sicut et nos remittimus debito-
to-day: And forgive us debts our, as also we forgive debt-

ribus nostris: Et ne nos inducas in tentationem, sed libera nos ab
ors our: And not us lead into temptation, but deliver us from

illo malo. Quia tuum est regnum et potentia, et gloria,
all evil. For thine is the kingdom, and the power, and the glory,

in sicula. Amen.
for ever. Amen.

LUCAM.—Caput XVIII, Carmen 10.

(10) Homines duo ascenderunt in templum ut precarentur;
Men two ascended into the temple that they might pray;

unus Pharisæus, et alter publicanus. (11) Pharisæus, con-
one a Pharisee, and the other a publican. The Pharisee stand-

sistens seorsim hæc precatus est: Deus, gratias ago tibi
ing with himself, thus prayed: O God, thanks I give to thee

quod non sim ut reliqui homines, rapaces, injusti, mœchi;
because not I may be as other men, extortioners, unjust, adulterers;

vel etiam ut iste publicanus; (12) Jejuno bis hebdomade; decimo
or even as this publican; I fast twice a week; I give the

quæcunque possideo. (13) Publicanus autem procul
tenth of whatever I possess. The publican and at a distance

stans, nolebat vel oculis in cœlum attolere; sed percutiebat pectus
standing, would not his eyes to heaven lift up; but beat breast

suum, dicens, "*Deus, placatur mihi peccatori!*"
his, saying, "*O God, be merciful to me a sinner!*"

ANALYTICAL TABLE.

The following words correspond to the figures used in the first part of the Æneid, i. e. the *Analysis*. The object of this table is to assist the scholar in separating words into their constituent parts, which separation is expressed throughout this work by the hyphen. By a careful study of this, he will perceive the specific use of the various medial letters, terminations, &c., and will find that all these divisions have a particular meaning. In translating the verb, he will observe that the word is rendered backwards.

The following abbreviations are used:

1 *p.*, first person; 2 *p.* second person; 3 *p.* third person.
pl. plural; where not used, singular is understood.
i., indicative; *im.*, imperative; *in.*, infinitive; *sub.*, subjunctive.
pr., present; *p.*, perfect.
imp., imperfect; *plup.*, pluperfect; *f.*, future.
pass., passive; *prep.*, preposition; *ml.*, medial letter or letters
1., 2., 3., 4., denote the conjugation.

Examples.—*i. pr.*, indicative present; *sub. imp.*, subjunctive imperfect; *ml.* 1., medial letter, first conjugation.

	Root.	*1 p. i. pr.*
1.	Can	o.
	Sing	I.

	Root.	*i. p. 3.*	*3 p.*
2.	Ven	i	t.
	Come	has	he.

	Root.	*ml. 1.*	*i. p. pass.*	*3 p.*
3.	Jact	a	tus *es*	*t.*
	Tossed		was	he.

	Root.	*i. p. pass.*	*3 p.*
4.	Pas	sus *es*	*t.*
	Suffer	ed	he.

	Prep.	*root.*	*ml. 3.*	*sub. imp.*	*3 p.*
5.	Con	d	e	re	t.
	Together	put		would	he.

	Prep.	*root.*	*sub. imp.*	*3 p.*
6.	In	fer	re	t.
	Into	bring	would	he.

	Root.	*im. 2 p.*
7.	Memor	a.
	Relate	thou.

	Root.	*ml. 3.*	*in. pr.*
8.	Volv	e	re.
	Roll		to.

	Prep.	*root.*	*in. pr.*
9.	Ad	i	re.
	To	go	to.

	Prep.	*root.*	*sub. p.*	*3 p.*
10.	Im	pul	eri	t.
	Into	driven	may have	she.

Root. i p. 3. 3 p.
11. Fu i t.
Was it.

Root. ml. 2. i. p. 3. p. pl.
12. Ten u ēre.
Held have they.

Root. i. pr. 3 p. pass.
13. Fer t ur.
Said she is.

Root. ml. 2. in. p.
14. Col u isse.
Cherished to have.

Root. i. p. 3. 3 p.
15. Fu i t.
Was it.

Root. in. pr.
16. E sse.
Be to.

Root. ml. 3. sub. pr. pl. 3 p.
17. Sin a n t.
Permit may they.

Root. ml. 3. i. pr. 3 p.
18. Tend i t.
Endeavors she.

Root. ml. 2. i. pr. 3 p.
19. Fov e t.
Cherishes she.

Root. in. pr. pass.
20. Duc i.
Descended to be.

Root. ml. 4. i. plup. 3 p.
21. Aud iv era t.
Heard had she.

Root. ml. 3. sub. imp 3 p.
22. Vert e re t.
Overturn would it.

Root. in. f.
23. Ven turum *esse.*
Come would.

Root. i. p. 3. p. pl.
24. Volv ēre.
Decreed have they.

Root. i. plup. 3 p.
25. Gess era t.
Carried had she.

Prep. root. i plup. pl. 3 p
26. Ex cid era n t.
From fallen had they.

Root. ml. 2. i. pr. 3 p.
27. Man e t.
Remains it.

Root. ml. 2. i. imp. 3 p.
28. Arc e ba t.
Driving was she.

Root. ml. 1. i. imp. pl. 3 p.
29. Err a ba n t.
Wander ed they.

Root. i. imp. 3 p.
30. E ra t.
Was it.

Prep. root. ml. 3. in. pr.
31. Con d e re.
Together put to.

Root. ml. 1. i. imp. pl. 3 p.
32. D a ba n t.
Giving were they.

Root. ml. 3. i. imp. pl. 3 p.
33. Ru e ba n t.
Rushing were they.

Prep. root. ml. 3. in. pr.
34. De sist e re.
From stay to.

[redacted]

Root. in. pr
35. Po sse.
Able to be.

Prep. root. ml. 3. in. pr.
36. A vert e re.
From turn to.

Root. i. pr. pass.
37. Vet o r.
Forbidden I am.

Prep. root. ml. 3. in. pr.
38. Ex ur e re.
Out burn to.

Root. ml. 2. i. p. 3 p.
39. Pot u i t.
Been able has she.

Prep. root. ml. 3. in. pr.
40. Sub merg e re.
Under sink to.

Prep. root. i. p. 3 p.
41. Dis jec i t.
Asunder cast has she.

Prep. root. i. p. 3 p.
42. E vert i t.
Over turned has she.

Prep. root. ml. 2. i. p. 3 p.
43. Cor rip u i t.
On seized has she.

Prep. root. i. p. 3 p.
44. In fix i t.
On fastened has she.

Prep. root. i. pr. 1 p.
45. In ced o.
On give place I, *or* I walk.

Root. i. pr. 1 p.
46. Ger o.
Carry I.

Prep. root. ml. sub. pr. 1. 3 p.
47. Ad or e t.
To pray may he.

Prep. root. ml. 3. sub. pr. 3 p.
48. Im pon a t.
On place may he

Root. i. p. 3 p.
49. Ven i t.
Come has she.

Root. ml. 3. pr. 3 p.
50. Prem i t.
Governs he.

Root. ml. 1. i. pr. 3 p.
51. Fræn a t.
Restrains he.

Root. ml. 3. i. pr. pl. 3 p.
52. Frem u n t.
Roar they.

Root. ml. 2. i. pr. 3 p.
53. Sed e t.
Sits he.

Root. ml. 4. i. pr. 3 p.
54. Moll i t.
Softens he.

Root. ml. 1. i. pr. 3 p.
55. Temper a t.
Moderates he.

Root. ml. 4. sub. pr. 3 p.
56. Fac i a t.
Do may he.

Root. ml. 3. sub. pr. pl. 3 p.
57. Fer a n t.
Bear can they.

Root. ml. 3. sub. pr. pl. 3 p
58. Verr a n t.
Sweep can they.

PRINCIPLES

OF THE

ETYMOLOGY AND SYNTAX

OF THE

GREEK LANGUAGE.

GREEK ALPHABET.

THE GREEK ALPHABET consists of twenty-four letters, viz:

Character.	*Name.*	*Sound.*
Α, α,	Alpha,	a.
Β, β, ϐ,	Beta,	b.
Γ, γ, ſ,	Gamma,	g.
Δ, δ,	Delta,	d.
Ε, ε,	Epsilon,	ĕ short.
Ζ, ζ, ϛ,	Zeta,	z.
Η, η,	Eta,	ē long.
Θ, θ, ϑ,	Theta,	th.
Ι, ι,	Iota,	i.
Κ, κ,	Kappa,	k.
Λ, λ,	Lambda,	l.
Μ, μ,	Mu,	m.
Ν, ν,	Nu,	n.
Ξ, ξ,	Xi,	ks *or* x.
Ο, ο,	Omicron,	ŏ short.
Π, π, ϖ,	Pi,	p.
Ρ, ϱ, ρ,	Rho,	r.
Σ, σ, ς,	Sigma,	s.
Τ, τ, ꞇ,	Tau,	t.
Υ, υ,	Upsilon,	y *or* u.
Φ, φ,	Phi,	ph, *or* f,
Χ, χ,	Chi,	ch.
Ψ, ψ,	Psi,	ps.
Ω, ω.	Omega,	ō long.

[redacted]

ABBREVIATIONS.

Characters.	*Letters for which they stand.*	*Sound.*
ϛ,	στ,	st.
ϗ,	καὶ,	kai, *and.*
ȣ,	ου,	ou, not.

NOTE.—There are many other abbreviations, but these are in most common use.

EXERCISES ON THE GREEK ALPHABET.

Agrippas de pros ton Paulon ephe:
Ἀγρίππας δὲ πρὸς τὸν Παυλὸν ἔφη·
Agrippa then unto the Paul said :

Ἐπιτρέπεται σοι ὑπερ σεαυτου
Epitrepetai soi huper seautou
It is permitted to thee for thyself

legein. Tote ho Paulos apelogeito,
λέγειν. Τοτε ὁ Παυλος ἀπελογειτο,
to speak. Then the Paul defended himself,

ekteinas tēn cheira. Peri pantōn
ἐκτείνας τηv* χειρα. Περὶ παντῶν†
raising the hand. Concerning all (things,)

ōn egkaloumai hupo Joudaiōn
ὧν ἐγκαλοῦμαι ὑπο Ἰουδαίων
of which I am accused by (the) Jews,

basileu Agrippa, egemai emauton
βασιλεῦ Ἀγρίππα, ἥγημαι ἐμαυτὸν
O, king Agrippa, I think myeslf

makarion mellon apologeisthai, &c.
μακαριον μελλων ἀπολογεισθαι, &c.
happy (that) I am about to defend myself, &c.

* Pronounced *teen*, ē long. † Pantone, ō long.

[redacted]

TABLE OF DIPHTHONGAL SOUNDS

αι,	like	i	in fire,	as	στύψαι.
ει,	like	i	in fine,	as	τύψει.
αυ,	like	au	in Paul,	as	αὐτός.
ευ,	like	eu	in feud,	as	εὑρέ.
οι,	like	oi	in soil,	as	αὐτοί.
ου,	like	ou	in our,	as	οὗτος.
υι,	like	ui	in quick *or* we, as		υἱὸς, *wheos.*

OTHER SIGNS, ACCENTS, ETC.

NOTE.—Γ, before γ, κ, χ, or ξ, is sounded like *ng* in ring, as αγγελος, (angelos,) αγκον, (angkon,) &c. Sigma, at the end of a word, is written ς, otherwise σ.

(‘) is called the *rough breathing* or *spiritus asper;* it is the same as *h* in English, as ὁ (*ho*).

(˜) is called the *circumflex* accent.

(´) the *acute* accent, and (ˋ) is the *grave.*

(’) is the *soft breathing*, or *spiritus lenis.**

(ι) This character written under a vowel is called the *subscript iota*, (*i* written under,) as τῷ, αρχῇ, &c.

In Greek, the vowels ε and ο are short; η and ω are long, and α, ι, υ, are doubtful; called so because they are sometimes short and sometimes long; as *a* in πατὴρ is always long, in λαὸς is always short, while in Ἄρης, it may be either short or long.

(’) The apostrophe is written over the place of a short vowel, that has been cut off from the end of a word; as, αλλ’ for αλλα, κατ’ or καθ’ for κατα. This is done when the next word commences with a vowel, and in compounds, when the first part ends and the last part begins with a vowel. Sometimes the diphthongs are elided by the poets, as βούλομ’ ἐγὼ for βούλομαι ἐγὼ; and sometimes after a long syllable, the initial vowel is cut off from the following word: as, ὦ ’γαθε for ὦ ’αγαθέ. Instead of the apostrophe or cutting off the final vowel, the concurring vowels are often contracted: as, κἄκ for καὶ εκ, κἀγὼ for καὶ ἐγὼ, &c.

* The *spiritus lenis* indicates that the *spiritus asper* is not used. Every word commencing with a vowel or diphthong has a *spiritus* or *breathing* on that vowel, while the diphthong has it on the 2d letter.

[redacted]

EUPHONY.

The Greeks paid the greatest attention to the smoothness of sound in their language; and in this manner, it became, in a short time, one of the smoothest and richest languages on the known earth. This, they called *Euphony;* and from a regard to this, they carefully avoided all harshness of sound by concurring consonants, not easily pronounced. The following rules will apply to this subject.

1. Words ending in σι, and verbs of the third person in ε and ι, add ν to the termination, before a vowel or before a pause, in the same manner as we add *n* to *a* in the English language; as, *an ox* for *a ox.* This is called ν appended.

2. When two successive syllables would begin with an *aspirate* or *rough* mute, the first is changed into its own *smooth;* thus, τριχὸς for θριχὸς, τρέχω for θρέχω, τρεφω for θρεφω, &c., &c.

3. A π mute (π, β, φ,) before σ, becomes ψ, (ps.)

4. A κ mute (κ, γ, χ,) before σ, becomes ξ, (x.)

5. A τ mute (τ, δ, θ,) before μ, is changed into σ.

6. When σ would stand between two consonants it is rejected; as, λελειφ-θον for λελειπ-σ-θον, &c.

7. When σ, by inflection, comes before σ, it is rejected.

8. When both ν and a τ mute together are cast out before σ, ε preceding it is changed into ει, ο into ου, and a doubtful vowel is lengthened; but η and ω remain unchanged.*

PUNCTUATION.

(,) The comma denotes the shortest pause.

(·) The colon or semi-colon, the next shortest; and

(.) The period a full stop.

(;) Denotes that a question is asked, and is the same as (?) in English.

* For the remainder of these Rules, see page 156, on the verb

PARTS OF SPEECH.

The Parts of Speech in Greek, are eight, viz:

1. Substantive or noun, Adjective, Article, Pronoun and Verb, *declined*.

2. Adverb, Preposition and Conjunction,* *undeclined*.

(For the definitions, see Latin Grammar.)

NUMBER.

The numbers in Greek, are three: Singular, denoting *one* object; Dual, denoting *two* objects, (commonly in pairs, as a *span* of horses, the bird and its *mate*, man and wife, &c.,) and the Plural, denoting *more than one* object. The Dual is but little used.

CASE.

There are only five cases in Greek, there being no ablative; the others are like the Latin.

NOTE.—In Greek, the genitive and dative supply the place of the ablative.

(For "Rules for the construction of Cases," see Latin Grammar.)

OF DECLENSION.

Declension is the mode of changing the terminations of nouns, verbs, pronouns and adjectives. There are three declensions of nouns and adjectives, in Greek, called the first, second and third.

* The participle, which is considered by some grammarians, as a distinct part of speech, is more properly a part of the verb. It may be, also, an adjective.

The Interjection is thought by some writers to be an adverb, or a *speech* of itself, instead of a *part*.

[redacted]

TABLE OF DECLENSION.

FIRST DECLENSION.

	Singular.					*Dual.*		*Plural.*				
	N.	*G.*	*D.*	*A.*	*V.*	*N.A.V.*	*G.D.*	*N.*	*G.*	*D.*	*A.*	*V.*
Mas.	ας,	ου,	ᾳ,	αν,	α.	α,	αιν.	αι,	ῶν,	αις,	ας,	α.
Mas.	ης,	ου,	ῃ,	ην,	η.	α,	αιν.	αι,	ῶν,	αις,	ας,	α.
Fem.	α,	ας,	ᾳ,	αν,	α.	α,	αιν.	αι,	ῶν,	αις,	ας,	α.
Fem.	η,	ης,	ῃ,	ην,	η.	α,	αιν.	αι,	ῶν,	αις,	ας,	α.

SECOND DECLENSION.

	Singular.					*Dual.*		*Plural.*				
	N.	*G.*	*D.*	*A.*	*V.*	*N.A.V.*	*G.D.*	*N.*	*G.*	*D.*	*A.*	*V.*
Mas.	ος,	ου,	ῳ,	ον,	ε.	ω,	οιν.	οι,	ῶν,	οις,	ους,	οι.
Neut.	ον,	ου,	ῳ,	ον,	ον.	ω,	οιν.	α,	ῶν,	οις,	α,	α.

THIRD DECLENSION.

	Singular.					*Dual.*		*Plural.*				
	N.	*G.*	*D.*	*A.*	*V.*	*N.A.V.*	*G.D.*	*N.*	*G.*	*D.*	*A.*	*V.*
M. & F.	—,	*ος,	ι,	α or αν,	like *N.*	ε,	οιν.	ες,	ῶν,	σι,	ας,	ες.
Neuter.	—,	*ος,	ι,	like *N.*	like *N.*	ε,	οιν.	α,	ῶν,	σι,	α,	α.

RULES FOR THE ASSISTANCE OF THE STUDENT.

1. The nominative singular always ends either in a long vowel or ν, ρ, ς, ξ and ψ.

2. In the dual, the genitive and dative always end alike.

3. The nominative and vocative are always alike in the plural, and generally in the singular.

4. The genitive plural always ends in ων.

5. The accusative plural of the masculine and feminine always ends in ς; of the neuter in α.

6. In the neuter plural, the nominative, accusative and vocative end in α.

7 The dative singular is known by having the *subscript iota* written under it; except where it already ends in ι.

* The nominative terminations of this declension are numerous. Its genitive singular always ends in *os*, and has one syllable more than the nominative.

DECLENSION OF THE DEFINITE ARTICLE.

	Singular.			*Dual.*			*Plural.*		
	Mas.	*Fem.*	*Neut.*	*Mas.*	*Fem.*	*Neut.*	*Mas.*	*Fem.*	*Neut.*
Nom.	ὁ,	ἡ,	τό.	τώ,	τά,	τώ.	οἱ,	αἱ,	τά.
Gen.	τοῦ,	τῆς,	τοῦ.	τοῖν,	ταῖν,	τοῖν.	τῶν,	τῶν,	τῶν.
Dat.	τῷ,	τῇ,	τῷ.	τοῖν,	ταῖν,	τοῖν.	τοῖς,	ταῖς,	τοῖς.
Acc.	τόν,	τήν,	τό.	τώ,	τά,	τώ.	τούς,	τάς,	τά.

Note.—δε is sometimes annexed to the article through all its parts, when it becomes ὅδε, ἥδε, τόδε, &c., *this.*

PRONOUNS.

The Personal Pronouns, in Greek, are ἐγώ, *I;* σύ, *thou;* οὗ, *of himself, of herself, of itself.* They are thus declined:

ἐγώ, *I.*

Singular.				*Dual.*		*Plural.*			
N.	*G.*	*D.*	*A.*	*N. A.*	*G. D.*	*N.*	*G.*	*D.*	*A.*
ἐγώ,	(ἐ)μοῦ,	(ἐ)μοί,	(ἐ)μέ.	νῶϊ or νῴ,	νῶϊν or νῷν.	ἡμεῖς,	ἡμῶν,	ἡμῖν,	ἡμᾶς.

σύ, *thou.*

N.	*G.*	*D.*	*A.*	*V.*	*N. A. V.*	*G. D.*	*N. V.*	*G.*	*D*	*A.*
σύ,	σοῦ,	σοί,	σέ	συ.	σφῶϊ or σφώ,	σφῶϊν or σφῷν.	ὑμεῖς,	ὑμῶν,	ὑμῖν,	ὑμᾶς.

οὗ, *of himself, &c.*

N.	*G.*	*D.*	*A.*	*N. A.*	*G. D.*	*N.*	*G.*	*D.*	*A.*
—,	οὗ,	οἷ,	ἕ.	σφέ,	σφίν.	σφεῖς,	σφῶν,	σφίσι,	σφᾶς.

The Possessive Pronouns are declined like the noun—the masculine like the second declension masculine in ος; the feminine like nouns of the second declension, in α or η; the neuter like the neuter of the second declension, in ον—thus:

Masculine.	ος,	ου,	ῳ,	ον,	ε,	&c.
Feminine.	α, η;	ης, ας;	ῃ, ᾳ;	ην, αν;	η, α,	&c.
Neuter.	ον,	ου,	ῳ,	ον,	ον,	&c.

[redacted]

The Definite Pronoun, αὐτὸς, is thus declined:

	Singular.				*Dual.*		*Plural.*			
	N.	*G.*	*D.*	*A.*	*N. A.*	*G. D.*	*N.*	*G.*	*D.*	*A.*
Mas.	αὐτ-ὸς,	-οῦ,	-ῷ	-ὸν.	-ὼ,	-οῖν.	-οὶ,	-ῶν,	-οῖς,	-οὺς.
Fem.	αὐτ-ὴ,	-ῆς,	-ῇ,	-ὴν.	-ὰ,	-αῖν.	-αὶ,	-ῶν,	-αῖς,	-ὰς.
Neut.	αὐτ-ὸ,	-οῦ,	-ῷ,	-ὸ.	-ὼ,	-οῖν.	-ὰ,	-ῶν,	-οῖς,	-ὰ.

Ἄλλος, ὃς and ἐκεινος are declined in the same manner.

The REFLEXIVE PRONOUNS are such as relate to the subject of the proposition in which they stand. They are formed from the accusative singular of the personal pronouns, with the *oblique** cases of αὐτος. They are ἐμαυτοῦ, *of myself*, σεαυτοῦ, *of thyself*, ἑαυτοῦ, *of himself*. They are thus declined:

	Singular.			*Plural.*		
	G.	*D.*	*A.*	*G.*	*D.*	*A.*
Mas.	-οῦ,	-ῷ,	-ὸν.	-ῶν,	-οῖς,	-οὺς.
Fem.	-ῆς,	-ῇ,	-ὴν.	-ῶν,	-αῖς,	-ὰς.
Neut.	-οῦ,	-ῷ,	-ὸ.	-ῶν,	-οῖς,	-ὰ.

The DEMONSTRATIVE PRONOUNS point out with precision, a person or thing already known. They are:

οὗτος, αὕτη, τοῦτο, } *this, the latter, the one.*
ὅδε, ἥδε, τόδε, }
ἐκεινος, ἐκεινη, ἐκεινο, *that, the former, the other.*

Οὗτος is thus declined:

	Singular.				*Dual.*	
	N.V.	*G.*	*D.*	*A.*	*N.A.V.*	*G. D.*
Masculine,	οὗτος,	τούτου,	τούτῳ,	τοῦτον.	τούτω,	τούτοιν.
Feminine,	αὕτη,	ταύτης,	ταύτῃ,	ταύτην.	ταύτα,	ταύταιν.
Neuter,	τοῦτο,	τούτου,	τούτῳ,	τοῦτο.	τούτω,	τούτοιν.

Masculine,	οὗτοι,	τούτων,	τούτοις,	τούτους.
Feminine,	αὗται,	ταύτων,	ταύταις,	ταύτας.
Neuter,	ταυτα,	τούτων,	τούτοις,	τουτα.

* All cases, except the nominative, are called *oblique* cases.

[redacted]

Ὅδε is declined like the definite article ὁ with the enclitic δε annexed through all its cases, to render it emphatic. Ἐκεῖνος is declined like αὐτός.

The RELATIVE PRONOUN is one that relates to a noun or pronoun going before it, called its antecedent. The relative, ὅς, ἥ, ὅ, *who, which, that*, is declined like αὐτός. It is made emphatic by adding the enclitic syllable περ; as ὅσπερ, ἥπερ, ὅπερ.

The Ionic and Doric writers and the Attic tragedians use the article ὁ, ἡ, τό, as a relative, instead of ὅς, ἥ, ὅ.

The compound pronoun ὅστις is used instead of ὅς, as a relative, after πᾶς, or any word in the singular, expressing an indefinite number; and ὅσοι, after the same words in the plural: as, πᾶς ὅστις, *every one who;* πάντες ὅσοι, *all who*, &c.

The INTERROGATIVE PRONOUN is used in asking a question. The interrogative τίς is thus declined:

	Singular.				Dual.		Plural.			
	N.	*G.*	*D.*	*A.*	*N.A.*	*G.D.*	*N.*	*G.*	*D.*	*A.*
M. F.	τίς,	τίνος,	τίνι,	τίνα.	τίνε,	τίνοιν.	τίνες,	τίνων,	τίσι,	τίνας
Neut.	τί,	τίνος,	τίνι,	τί.	τίνε,	τίνοιν.	τίνα,	τίνων,	τίσι,	τίνα.

The INDEFINITE PRONOUNS are such as denote persons or things indefinitely. They are:

τὶς, τὶς, τὶ, *some one*, declined like τίς, above.
δεῖν-α, -α, -α, *some one, such a one.*
ἄλλ-ος, -η, -ο, *another.*
ἕτερος, ἑτέρα, ἕτερον, *other, a different one, another.*

The indefinite τὶς has the grave accent on the last syllable to distinguish it from the interrogative τίς, which has the acute accent on the first; the former is enclitic, the latter is not.

The indefinite δεῖνα, *some one*, of all genders, and always with the article prefixed, is declined like a noun of the third declension. It is, however, sometimes used indeclinable; as, genitive, τοῦ δεῖνα, dative, τῷ δεῖνα.

All words used interrogatively, are also used indefinitely, but generally with the accent changed.

[redacted]

VERBS.

In Greek, the TRANSITIVE* verb has three forms, called Active, Passive and Middle.

An INTRANSITIVE* verb is commonly without the Passive form.

The MIDDLE VOICE, in Greek, represents the subject of the verb as acting on itself; as τύπτομαι, *I strike myself; ἐβλαψάμην τὸν πόδα, I hurt my foot*, &c.

OF MOODS.

MOOD is the *mode* or *manner* of expressing the meaning or signification of the verb.

In Greek, the Moods are five, viz:—The Indicative, Subjunctive, Optative, Imperative and Infinitive.

The *Indicative* mood is always used to express a thing as certain and actual; as, φιλεω, *I love*, τυπτω, *I strike.*

The *Subjunctive* and *Optative* moods represent an action as dependent and contingent, and never actual or certain. Not a thing that certainly *is*, *was* or *will be*, but that *may*, *can* or *might* be or exist. The subjunctive represents this contingency or doubt as *present*, the optative as *past*.

The *Imperative* mood commands, exhorts, entreats and permits; as, γράφε, *write thou*, ἴτω, *let him go*, &c.

The *Infinitive* mood expresses the sense or meaning of the verb in a general manner; as, τυπτειν, *to strike.*

TENSES.

TENSE is the division of time into Present, Past and Future.

Although there are, in reality, only the three above named tenses, yet, by certain other modifications, a variety of tenses may be formed: of these, in Greek, there are nine. They are the Present, the Imperfect, the First and Second Future, the First and Second Aorist, the Perfect, Pluperfect, and, in the Passive, the Paulo-post or Third Future.

* For the definition of these terms, see Latin Grammar, p. 92.

The *Present* tense represents the time *now* passing.

The *Imperfect*, time *gone by* or past.

The *Perfect* tense, time *just completed.*

The *Pluperfect*, time *preceding* the imperfect.

The *First* and *Second Future*, time that *will* come.

The *First* and *Second Aorist*, any time *past.*

The *Paulo-post* or *Third Future Passive*, time that *will* come and be *continued;* as, ἐγγεγράψεται, *he shall continue enrolled.*

SIGNS OF THE MOODS.

Indicative mood. There is no particular letter to denote this mood; but its difference from the others may be easily seen by a glance at the Table of the Verb.

Subjunctive mood. ω and η.

Optative mood. οι, αι and ει.

Imperative mood. ε, ου, θω, τι and θι.

Infinitive mood. ειν, ναι, θαι and αι.

The Signs of the Tenses will be seen, by referring to the Table on the Verb, or page 158.

OF CONJUGATION.

Conjugation is the manner of arranging the Moods and Tenses of the Verb according to a certain order.

In Greek, there are two Conjugations: the first of verbs in ω, the second in μι.

The different voices, moods, tenses, numbers and persons that a verb undergoes by conjugation, may be referred to three heads: the *Root*, the *Augment*, and the *Termination.*

OF THE COGNATE MUTES AND RULES OF CHANGE IN LETTERS.

The Mutes are nine, but all are founded on three, viz.: π, which is formed with the lips, κ with the palate, and τ with the tongue. Add a slight roughness to π smooth, and

[redacted]

you have β middle; next, the rough breathing (ʽ), and you have φ rough.

K, with a slight roughness, becomes γ, to which add the rough breathing, and you have χ: and, in the same manner, τ becomes δ and θ. Ψ and ξ are called *double consonants*, being merely π and κ, with σ appended.

	Π *mutes.*	K *mutes.*	T *mutes.*
Smooth	π,	κ,	τ.
Middle,	β,	γ,	δ.
Rough,	φ, add σ make ψ.	χ, add σ make ξ.	θ.

If σ is added to τ mutes, the mute is dropped: thus, from ἀνύτω you have ἀνύσω and not ἀνύτσω.

Π mutes before μ are changed into μ: as, τέτυμμαι for τέτυπμαι; τέτριμμαι for τέτριβμαι; γέγραμμαι for γέγραφμαι.

K mutes before μ are changed into γ; as, πέπλεγμαι for πέπλεκμαι.

N, before a π mute is changed into μ: as, ἐμβαίνω for ἐνβαινω.

N, before a κ mute is changed into γ: as, πέφαγκα for πέφανκα.

N, before the liquids, (λ, μ, ρ,) is changed in those letters respectively: as, συλλέγω for συνλέγο, &c.

When mutes come together, they must be of the *same strength;* that is, smooth with smooth, middle with middle and rough with rough. Hence, when one is determined, the other must be made to correspond: as, ἐτύφ-θην for ἐτυπ-θην; λέλεχ-θε for λέλεκ-θε, &c., &c.

NOTE.—The above business of Euphony, (especially the last rule,) is no *new* thing; but one which occurs in the English, as well as in the Greek and Latin. There are more changes in a great number of words, in the English language, than most people seem to be aware of. Take, for instance, the words *col*-lect, *com*-press, *co*-alesce and *cor*-respond, in which the Latin word *con*, by euphonic changes, becomes alternately *col*, *com*, *co*, (in which the *n* is dropped,) and *cor*. And why this change? Why not retain the original word *con?* Let us see. How would *con*-lect, *con*-press, *con*-alesce and *con*-respond sound? Very

rough, I must confess. Hence, these changes are introduced in the language for the express purpose of making that language smooth. And in the same manner the syllables *in*, *ne*, *sub*, *ad*, and some others, are changed into a great variety of forms; *in*, for instance, when used as a negative, and derived from *non* or *ne*, Latin, becomes *il*, *ir*, *im*, *ig*, *if*, (which, with *d* annexed, becomes *dif*, as in *dif*-fident, *dif*-ficult, (from *facilis*, easy,) and some others.) *Sub* becomes *sup*, *suf*, *suc*, *sus*, &c.; and *ad* becomes *al*, *at*, *af*, &c.; thus, *in*-vulnerable, *in*-competent, *il*-legal, *im*-moral, *ig*-noble, *dif*-fident, *dif*-ficult. In all these cases, the syllable in *italic*, comes from *in*, the *n* being changed to *l* before *l*, *m* before *m*, *g* before *n*, and *dif* before *f*, for the sake of *Euphony* or *Sound*.

OF THE ROOT.

The Root is that part of the verb that remains unchanged throughout, (except as required by the rules of Euphony.)

The final letter of the *root* is called its *characteristic*, because the verb is denominated *pure*, *mute* or *liquid*, according as that letter is a *vowel*, *mute* or *liquid*.

In all primary forms of the verb, the characteristic is the letter next to the termination, in the *present indicative;* thus, λ in λέγ-ω, π in τρέπω, υ in λύω, ν in τεινω, &c.

Many verbs have a *second* and *third* root, i. e., the verb changes its forms in the *second* future and *second* aorist, and again in the perfect and pluperfect middle. The root of the present tense is called the *first* root.

OF THE TENSE ROOT.

The Tense Root, or the Tense Sign, is that part of the verb that remains unchanged through the same tense.*

Note.—In some verbs, where there is no Tense sign, the *verb root* or the *termination* denotes the Tense.

* Some Authors make the *Verb Root* a part of the *Tense Root*, but this is wrong. The Verb Root remains unchanged through the verb, while the Tense Root through the tense, only.

[redacted]

TABLE OF TENSE SIGNS.

In *Mute* and *Pure Verbs*, the Tense Signs are in the

	Active.	*Passive.*	*Middle.*
First Future,......	σ,	θησ,	σ.
First Aorist,.......	σ,	θ,	σ.
Second Future,....	ε,	ησ,	ε.
Perfect & Pluperfect,	['] *or* κ,	—,	—.

In *Liquid Verbs*, the Tense Signs are, in the

First Future,......	ε,	θησ,	ε.
First Aorist,.......	—,	θ.	—.
Second Future,....	ε,	ησ,	ε.
Pefect & Pluperfect,	κ,	—,	—.

In the Present, Imperfect and Second Aorist, the tense is denoted by the terminations; as, Present, ω, εις, ει; ετον, ετον; ομεν, ετε, ουσι. Imperfect, ον, ες, ε; ετον, ετην; ομεν, ετε, ον. Second Aorist, like the Imperfect.

OF THE AUGMENT.

The Augment is the vowel or syllable prefixed to the root, in the *past* or *preterite* tenses.

The Imperfect, Pluperfect and Aorists take the augment in the Indicative Mood only; so, on the Table of the Verb, the student should be careful not to use the augment in any other mood than the indicative, in the three above-named tenses.

NOTE.—When the augment prefixes a syllable, it is called the *syllabic* augment. When it lengthens the initial vowel, it is called the *temporal* augment. The first is used when the verb begins with a consonant, the other when it begins with a vowel.

The syllabic augment is formed by prefixing ε to the augmented tenses, as ἐ-τυψα, ἐ-τιον, &c.; the temporal, by lengthening ο into ω, α and ε into η; as, ἄ-δω, ἦ-δον; ἐ-λευθω, ἤ-λευθον; ᾄι-ρω, * ᾖ-ρον; ὀ-ρυσσω, ὤ-ρυσσον, &c.

* In this place, the α is changed to η while the ι is *subscript*, or written under.

[redacted]

The diphthongs ει and ου, and the long vowels η and ω, remain unchanged by the augment.

A number of verbs commencing with ε take the augment in ει; as, ἔ-χω, εἶ-χον.

Where the verb begins with a consonant, the consonant is doubled before the augment of the Perfect; as, τ-ύπτω, τ-ε-τυφα; τ-ιω, τ-ε-τιχα, &c.

The rough mute reduplicates its own smooth; as, φ-ύω, π-έ-φυκα, χ-ωρέω, κε-χώρηκα.

Verbs, compounded with prepositions, take the augment between the preposition and the root; as, προσ-φέρω, προσ-έ-φερον.

OF THE TERMINATION.

The terminations consist of that part of the verb which immediately follows the Tense Root.

We here present the scholar with a Table on the conjugation of the Greek Verb, containing all its changes; and by which the whole subject of *Euphony* will be seen, in the *changes* which the *root* undergoes, in being associated with different letters; as, also, the *augment*, *reduplication*, *mood* and *tense*. This Table was prepared, on the plan of Professor Thiersch, of Germany, by the author's son, at the Rochester Collegiate Institute, in the summer of 1847, expressly for this work. The Table exhibits, at a glance, all the changes that can take place in the Greek Verb, except the person and number, which will be found in the conjugation that immediately follows.

In the Table, the following abbreviations are used:—
Term. Terminations; *Want.* Wanting; *M. S.* Mood Sign.

A TABLE,

EXHIBITING THE *ROOT, VOICE, AUGMENT, MOOD, TENSE* AND *REDUPLICATION*, of the Verbs of the First Conjugation

Tenses.	Prefixes.			Roots.			Terminations.											
							Indicative Mood.						Subjunctive Mood.					
							Active.		Passive.		Middle.		Active.		Passive.		Middle.	
	Prepositions.	Augment.	Reduplications.	Active.	Passive.	Middle.	M. S.	Terminations	M. S.	Terminations	M. S.	Terminations	M.S.	Term	M.S.	Term	M.S.	Term
Present, ...				τυπτ	τυπσ	τυπτ		ω.	ο	μαι.	ο	μαι.		ω.	ω	μαι.	ω	μαι.
Imperfect, ...		ε *		τυπτ	τυπτ	τυπτ		ον.	ό	μην.	ο	μην.		ω.	ω	μαι.	ω	μαι.
1st Perfect, ..			τέ	τυφ	τύ	want.		α.		μμαι.		want.		ω.		μμένος		want
2d Perfect, ..			τε	τυπ	want.	want.		α.		want.		want.		ω.		want		want
1st Pluperfect,		ε *	τε	τυφ	τυ	want.		ειν.		μμην.		want.		ω.		want		want
2d Pluperfect,		ε *	τε	τυπ	want.	want.		ειν.		want.		want.		ω.		want		want
1st Future, ..				τυψ	τυφθήσ	τυψ		ω.	ο	μαι.	ο	μαι.		want		want		want
2d Future, ..				τυπ	τυπήσ	τυπ		ω.	ο	μαι.		μαι.		want		want		want
3d Future, ..			τε	want.	τυψ	want.		want.	ο	μαι.		want.		want		want		want
1st Aorist, ...		ε *		τυψ	τυπθ	τυψ		α.		ην.	α	μην.		ω.		ω.	ω	μαι.
2d Aorist, ...		ε *		τυπ	τυπ	τυπ		ον.		ην.	ο	μην.		ω.		ω.	ω	μαι.

* The Indicative Mood, only, takes the Augment; but the reduplication is retained through all the moods.

[redacted]

[redacted]

TABLE, (CONTINUED.)

Tenses.	Optative Mood.						Imperative Mood.						Infinitive Mood.					
	Active.		Passive.		Middle.		Active.		Passive.		Middle.		Active.		Passive.		Middle.	
	M. S.	Term nati'n	M. S.	Termi-nations.	M. S.	Termi-nations.	M. S.	Termi-nations.	M. S.	Termi-nations.	M. S.	Termi-nations.	M. S.	Termi-nations.	M. S.	Termi-nations.	M. S.	Termi-nations.
Present,	οι	μι.	οι	μην.	οι	μην.		ε.		ου.		ου.		ειν.	ε	σθαι.	ε	σθαι.
Imperf.	οι	μι.	οι	μην.	οι	μην.		ε.		ου.		ου.		ειν.	ε	σθαι.	ε	σθαι.
1st Perf.	οι	μι.		μμένος.		want.		ε.		ψο.		ε.	ε	ναι.		φθαι.	ε	ναι.
2d Perf.	οι	μι.		want.		want.		ε.		want.		want.	έ	ναι.		want.	ε	ναι.
1st Plup.	οι	μι.		μμενος.		want.		ε.		ψο.		ε.	έ	ναι.		want.	ε	ναι.
2d Plup.	οι	μι.		want.		want.		ε.		want.		want.	ε	ναι.		want.		want.
1st Fut.	οι	μι.	οι	μην.	οι	μην.		want.		want.		want.		ειν.	ε	σθαι.	ε	σθαι.
2d Fut're	οι	μι.	οι	μην.	οι	μην.		want.		want.		want.		ειν.	ε	σθαι.	ε	σθαι.
3d Fut're		want	οι	μην.		want.		want.		want.		want.		want.	ε	σθαι.		want.
1st Aorist	αι	μι.	ει	ην.	αι	μην.		ον.	η	τι.		αι.		αι.	ῆ	ναι.	α	σθαι.
2d Aorist	οι	μι.	ει	ην.	οι	μην.		ε.	η	θι.		ου.		ειν.	ῆ	ναι.	ε	σθαι.

[redacted]

TABLE, (Continued.)

Tenses.	Participle.					
	Active.		Passive.		Middle.	
	M. S.	Term.	M. S.	Term.	M. S.	Term.
Present, ...		ων.	ό	μενος.	ό	μενος.
Imperfect, ...		ων.	ό	μενος.	ό	μενος.
First Perfect, ...		ώς.		μμένος.		want.
Second Perfect, ...		ώς.		want.		want.
First Pluperfect,.....		ώς.		μμένος.		want.
Second Pluperfect,...		ώς.		want.		want.
First Future,........		ων.	ό	μενος.	ο	μενος.
Second Future,......		ῶν.	ό	μενος.	οῦ	μενος.
Third Future,.......		want.	ό	μενος.		want.
First Aorist, ...		ας.		είς.	ά	μενος.
Second Aorist, ...		ών.		είς.	ό	μενος.

The express design of the preceding Table, is to show the student, at a glance, the Mood, Tense and Voice of the Verb, without the Person and Number; and a Table like the foregoing, is better adapted to this purpose than one more lengthy, over the whole of which the student is obliged to look before he can find the Mood or Tense desired; but for the better information of those who desire it, we give, commencing on the next page, a full conjugation of the verb τύπτω, by which they can ascertain the Person and Number, as well as the other parts of any verb of the first conjugation.

CONJUGATION IN FULL OF THE VERB ΤΥΠΤΩ, *TO STRIKE.*

ACTIVE VOICE.—INDICATIVE MOOD.

	Aug.	*Red.*	*Root.*	*Tense.*	*Singular.*			*Dual.*		*Plural.*		
Present,			τύπτ	——	ω,	εις,	ει.	*ετον,	ετον.	ομεν,	ετε,	ουσι.
			Strike	do	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
Imperfect,	ἐ		τυπτ	——	ον,	ες,	ε.	ετον,	ετην.	ομεν,	ετε,	ον.
	Was		Striking	——	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
1st Perfect,		τέ	τυπ	[῾]	α,	ας,	ε.	ατον,	ατον.	αμεν,	ατε,	ασι.
			Struck	have	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
2d Perfect,		τέ	τυπ	——	α,	ας,	ε.	ατον,	ατον.	αμεν,	ατε,	ασι.
		(myself,)	Struck	have	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
1st Pluperf.	ἐ	τε	τύπ	[῾] ει	ν,	ς,	—.	τον,	την.	μεν,	τε,	σαν.
			Struck	had	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
2d Pluperf.	ἐ	τε	τύπ	ει	ν,	ς,	—.	τον,	την.	μεν,	τε,	σαν.
		(myself,)	Struck	had	I,	thou,	he.	Ye two,	they two.	We,	you,	they
1st Future,			τύπ	σ	ω,	εις,	ει.	ετον,	ετον.	ομεν,	ετε,	ουσι.
			Strike	will	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
2d Future,			τυπ	——	ῶ,	εῖς,	εῖ.	εῖτον,	εῖτον.	οῦμεν,	εῖτε,	οῦσι.
				English, same as First Future.								
1st Aorist,	ἐ		τυπ	σ	α,	ας,	ε.	ατον,	ατην.	αμεν,	ατε,	αν.
			Strike	did	I,	thou,	he.	Ye two,	they two.	We,	you,	they.

* The first person Dual is like the second in form, and in signification, "*We two,*" through all the moods and tenses.

INDICATIVE MOOD.—(CONTINUED.)

	Aug.	*Red.*	*Root.*	*Tense.*	*Singular.*			*Dual.*		*Plural.*		
2d Aorist,	ἐ		τυπ	——	ον,	ες,	ε.	ετον,	έτην.	ομεν,	ετε,	ον.
			Struck	——	I,	thou,	he.	Ye two,	they two.	We,	you,	they.

SUBJUNCTIVE MOOD.

Present,			τύπτ	——	ω,	ῃς,	ῃ.	ητον,	ητον.	ωμεν,	ητε,	ωσι.
			Strike	may	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
Imperfect.—*Like Present.*—Might, &c., strike.												
1st Perfect.		τε	τύπ	[']	ω,	ῃς,	ῃ.	ητον,	ητον.	ωμεν,	ητε,	ωσι.
			Struck	may have	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
2d Perfect,		τε	τυπ	—	ω,	ῃς,	ῃ.	ητον,	ητον.	ωμεν,	ητε,	ωσι.
		(myself,)	Struck	may have	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
1st Pluperfect.—*Like First Perfect.*—Might have struck.												
2d Pluperfect,		τε	τυπ	—	ω,	ῃς,	ῃ.	ητον,	ητον.	ωμεν,	ητε,	ωσι.
		(myself,)	Struck	might have	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
1st Future and 2d Future, *wanting.*												
1st Aorist,			τύπ	σ	ω,	ῃς,	ῃ.	ητον,	ητον.	ωμεν,	ητε,	ωσι.
			Strike	might	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
2d Aorist,			τύπ	—	ω,	ῃς,	ῃ.	ητον,	ητον.	ωμεν,	ητε,	ωσι.
			Strike	might	I,	thou,	he.	Ye two,	they two.	We,	you.	they.

OPTATIVE MOOD.

Present,		τύπτ	οι	μι,	ς,	—.	τον,	την.	μεν,	τε,	εν.
		Strike	may	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
Imperfect.—*Like Present.*—Might be striking, &c.											
1st Perfect,	τε	τύπ	[']οι	μι,	ς,	—.	τον,	την.	μεν,	τε,	εν.
		Struck	may have	I,	thou,	he.	Ye two,	they two.	We,	you,	they.
2d Perfect, (may have,)	τε	τύπ	οι	μι,	ς,	—.	τον,	την.	μεν,	τε,	εν.
1st Pluperfect, (might have.)—*Like First Perfect.*											
2d Pluperfect, (might have,)	τε	τυπ	οι	μι,	ς,	—.	τον,	την.	μεν,	τε,	εν.
1st Future, (might strike,)		τύπ	σοι	μι,	ς,	—.	τον,	την.	μεν,	τε,	εν.
2d Future, (might strike,)		τυπ	οῖ	μι,	ς,	—.	τον,	την.	μεν,	τε,	εν.
1st Aorist, (might, &c.)		τύπ	σαι	μι,	ς,	—.	τον,	την.	μεν,	τε,	εν.
2d Aorist, (might, &c.)		τυπ	οι	μι,	ς,	—.	τον,	την.	μεν,	τε,	εν.

IMPERATIVE MOOD.

Present, (strike thou, &c.)		τυπτ	—	—,	ε,	έτω.	ετον,	έτων.	—,	ετε,	έτωσαν.
Imperfect, (strike !)—*Same as Present.*											
1st Perfect, (have struck,)	τέ	τυπ	[']	—,	ε,	´έτω.	ετον,	έτων.	—,	ετε,	έτωσαν.
2d Perfect, (have struck,)	τέ	τυπ	—	—,	ε,	έτω.	ετον,	έτων.	—,	ετε,	έτωσαν.
1st Pluperfect —*Like First Perfect.*											
2d Pluperfect, (have struck,)	τε	τυπ	—	—,	ε,	έτω.	ετον,	έτων.	—,	ετε,	έτωσαν.
1st Aorist, strike or have struck,		τύπ	σ	—,	ον,	άτω.	ατον,	άτων.	—,	ατε,	άτωσαν.
2d Aorist, strike or have struck,		τύπ	—	—,	ε,	έτω.	ετον,	έτων.	—,	ετε,	έτωσαν.

PASSIVE VOICE.—INDICATIVE MOOD.

	Aug.	*Red.*	*Root.*	*M.&T.*	*Singular.*			*Dual.*			*Plural.*		
			Struck	—	I,	thou,	he.	We two,	ye two,	they two.	We,	you,	they.
Present, (am)			τύπτ	—	ομαι,	η,	εται.	ομεθον,	εσθον,	εσθον.	όμεθα,	εσθε,	ονται.
Imperfect, (was,)	ἐ		τυπτ	—	όμην,	ου,	ετο.	όμεθον,	εσθον,	εσθον.	όμεθα,	εσθε,	οντο.
Perf. (have been,)		τέ	τυ	—	μμαι,	ψαι,	πται.	μμεθον,	φθον,	φθον.	μμεθα,	φθε,	μμένοι εἰσί.
Plup. (had been,)	ἐ	τε	τύ	—	μμην,	ψο,	πτο.	μμεθον,	φθον,	φθην.	μμεθα,	φθε,	μμένοι ἦσαν.
1st Fut. (will be,)			τυφθήσ	—	ομαι,	η,	εται.	όμεθον,	εσθον,	εσθον.	όμεθα,	εσθε,	ονται.
2d Fut. (will be,)			τυπήσ	—	ομαι,	η,	εται.	όμεθον,	εσθον,	εσθον.	όμεθα,	εσθε,	ονται.
3d Fut. (shall have been,)		τε	τύπ	σ	ομαι,	η,	εται.	όμεθον,	εσθον,	εσθον.	όμεθα,	εσθε,	ονται.
1st Aorist, (was,)	ἐ		τύπ	[']θ	ην,	ης,	η.	—	ητον,	ητον.	ημεν,	ητε,	ησαν.
2d Aorist, (was,)	ἐ		τύπ	—	ην,	ης,	η.	—	ητον,	ητον.	ημεν,	ητε,	ησαν.

SUBJUNCTIVE MOOD.

Signification.	*Red.*	*Root.*	*M.&T.*	I, thou, he.	We two, ye two, they two.	We, you, they.
Present, (that I may be struck,)		τύπτ	—	ωμαι, ῃ, ηται.	ώμεθον, ησθον, ησθον.	ώμεθα, ησθε, ωνται.
Imperfect, (that I might be struck.)—*Like the Present.*						
Perf. (that I may have been,)	τε	τυ	—	μμένος ὦ, ᾖς, ᾖ.	μμένω ἦτον, ἦτον.	μμένοι ὦμεν, ἦτε, ὦσι.
Plup. (that I might have been.)—*Like the Perfect.*						
1st Aorist, (that I might be,)		τυπ	[']θ	ῶ, ῇς, ῇ.	ῆτον, ῆτον, ῆτον.	ῶμεν, ῆτε, ῶσι.
2d Aorist, (that I might be,)		τυπ	—	ῶ, ῇς, ῇ.	ῆτον, ῆτον, ῆτον.	ῶμεν, ῆτε, ῶσι.

OPTATIVE MOOD.

Present, (may I be struck,)	τυπτ οι	μην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.
Imperfect, (might I be struck,)	τυπτ οι	μην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.

[redacted]

OPTATIVE MOOD.—(CONTINUED.)

Tense.	*Signification.*	*Red. Root. M.&T.*	I, thou, he.	We two, ye two, they two.	We, you, they.
Perfect,	(may have been,)	τέ τυ — μμένος	εἴην, εἴης, εἴη.	μμένω εἶτον, εἴτην.	μμένοι εἴημεν, εἴητε, εἴησαν.
Pluperfect,	(might have been.)—*Same as the Perfect.*				
1st Fut.	(may I be struck, at	τυφθήσ οι	μην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.
2d Fut.	some future time,)	τυπησ οι	μην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.
3d Fut.	(may I have been)	τε τυπ σοι	μην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.
1st Aor.	(might I, &c. be,)	τυφθ ε	ην, ης, η.	ητον, ητον, ήτην.	ημεν, ητε, ησαν.
2d Aor.	(might I be,)	τυπ εί	ην, ης, η.	ητον, ητον, ήτην.	ημεν, ητε, ησαν.

IMPERATIVE MOOD.

			Thou, let him.	Ye two, let them two.	Ye, let them.
Present,	(be struck,)	τύπτ	— —, ου, έσθω.	—, εσθον, έσθων.	—, εσθε, έσθωσαν.
Imperfect,	(be struck.)—*Same as Present.*				
Perfect,	(have been struck,)	τε τυ	— —, ψο, φθω.	—, φθον, φθων.	—, φθε, φθωσαν.
Pluperfect,	(have been struck.)—*Same as Perfect.*				
1st Aorist,	(be struck,)	τύφθ η	—, τι, τω.	—, τον, των.	—, τε, τωσαν.
2d Aorist,	(be struck,)	τύπ η	—, θι, τω.	—, τον, των.	—, τε, τωσαν.

MIDDLE VOICE.—INDICATIVE MOOD.

Tense.	*Signification.*	*Aug. Root. M.&T.*	I, thou, he.	We two, ye two, they two.	We, you, they.

Present, (I strike myself.)—*Like the Present Passive, through all the Moods.*

Imperfect, (was striking myself.)—*Same as the Imperfect Passive, through all the Moods.*

1st Future, (will strike myself.)—*Like the 1st Future Passive, through all the Moods.*

INDICATIVE MOOD.—(CONTINUED.)

Tense.	*Signification.*	*Aug.*	*Root.*	*M.&T.*	I, thou, he.	We two, ye two, they two.	We, you, they.
2d Fut.	(will strike myself,)		τυϖ	—	οῦμαι, ῇ, εῖται.	ούμεθον, εῖσθον, εῖσθον.	ούμεθα, εῖσθε, οῦνται.
1st Aorist,	(struck myself,)	ἐ	τυϖ	σ	άμην, ω, ατο.	άμεθον, ασθον, άσθην.	άμεθα, ασθε, αντο.
2d Aorist,	(struck myself,)	ἐ	τυϖ	—	ομην, ου, ετο.	ομεθον, εσθον, εσθην.	ομεθα, εσθε, οντο.

OPTATIVE MOOD.

2d Fut.	(will have struck myself,)		τυϖ	οι	μην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.
1st Aorist,	(might strike myself,)		τυϖ	σαι	μην, ο, το.	μεθον, σθον, σθην.	μεθα, σθε, ντο.

2d Aor. (might strike, &c.)—*Like the Imperfect Passive, with the omission of the* ϖ, *thro' all the Moods.*

SUBJUNCTIVE MOOD.

1st Aor.*	(might strike myself,)		τύϖ	σ	ωμαι, ῃ, ηται.	ώμεθον, ησθον, ησθον.	ώμεθα, ησθε, ωνται.

IMPERATIVE MOOD.

					Thou, let him.	Ye two, let them two.	Ye, let them.
1st Aorist,	(be struck,)		τύϖ	σ	—, αι, άσθω.	— ασθον, άσθον.	— ασθε, άσθωσαν.

* The other Tenses, with the exception of those mentioned in the Indicative and Subjunctive, are wanting. So, also, of the Imperative.

[redacted]

SECOND CONJUGATION, OR VERBS IN MI

Place the root of any verb of the Second Conjugation, in the blank under "*Root*," in the following Table, and you have it conjugated.

NOTE.—The significations are the same as those in the First Conjugation.

ACTIVE VOICE.—INDICATIVE MOOD.

Tense.	*Aug.*	*Root.*	*Singular.*	*Dual.*	*Plural.*
Present,	–	—	μι, ς, σι;	τον, τον;	μεν, τε, σι.
Imperf.	ε	—	ν, ς, η or ω;	τον, την;	μεν, τε, σαν.
2d Aorist,	ε	—	Like the Imperfect.		

SUBJUNCTIVE MOOD.

Present,	–	—	ῶ, ς, ῇ or ῶ;	τον, τον;	μεν, τε, σι.
Imperf.	ε	—	Like the Imperfect Indicative.		
2d Aorist,	ε	—	Like the Present Subjunctive.		

OPTATIVE MOOD.

Present,	–	—	ην, ης, η;	ητον, ητην;	ημεν, ητε, ησαν.
Imperf.	ε	—	Like the Imperfect Indicative.		
2d Aorist,	ε	—	Like the Present Optative.		

IMPERATIVE MOOD.

Present,	–	—	—, οι, τω;	τον, των;	—, τε, ωσαν.
Imperf.	ε	—	Like the Imperfect Indicative.		
2d Aorist,	ε	—	—, ες or ος, ω;	των, των;	—, τε, ωσαν.

PASSIVE VOICE.—INDICATIVE MOOD.

Present,	–	—	μαι, σαι, ται;	θον;	μεθα, σθε, νται.
Imperfect,	ε	—	μην, σο, το;	εθον, σθην;	εθα, σθε, το.

SUBJUNCTIVE MOOD.

Present,	–	—	μαι, ῷ or ῇ, ται;	θον;	μεθα, σθε, νται.
Imperfect,	ε	—	Like the Imperfect Indicative.		

OPTATIVE MOOD.

Present,	–	—	μην, οῖ, το;	θον, θην;	μεθα, σθε, το.
Imperfect,	ε	—	Like the Imperfect Indicative.		

IMPERATIVE MOOD.

Present,	–	—	—, σο or ου, σθω;	σθον, σθων;	—, σθε, σθωσαν.
Imperfect,	ε	—	Like the Imperfect Indicative.		

[redacted]

MIDDLE VOICE.—INDICATIVE MOOD.

Tense.	*Aug.*	*Root.*	*Singular.*	*Dual.*	*Plural.*
Present and Imperfect like Passive, through all the Moods.					
2d Aorist,	ἐ	—	μην, σο, το;	θον, θην;	μεθα, σθε, ντο.
SUBJUNCTIVE MOOD.					
2d Aorist,	ἐ	—	ῶμαι, ῷ or ῇ, ται;	μεθον, σθον;	μεθα, σθε, ωνται.
OPTATIVE MOOD.					
2d Aorist,	ἐ	—	μην, ο, το;	θον, θην;	μεθα, σθε, ντο.
IMPERATIVE MOOD.					
2d Aorist,	ἐ	—	—, σο(οῦ) σθω;	σθον, σθων;	—, σθε, σθωσαν.

RULES.

1. A verb must agree with its nominative in person and no.
2. Adjectives, participles and the article, agree with their nouns, in gender, number and case.
3. Trans. verbs in the active voice govern the accusative.
4. One noun governs another in the genitive.
5. Intransitive verbs admit a nominative case after them.
6. Some nouns are put absolute with a participle.
7. Adverbs qualify verbs, adjectives and other adverbs.
8. An adjective in the neuter gender, without a noun to qualify, governs the genitive, and sometimes the dative.
9. Εἰμί and γίνομαι, signifying property, possession or duty, govern the genitive.
10. Εἰμί, γίνομαι and ὑπαρχω, taken for the Latin *habeo* to have, govern the dative.
11. Many verbs govern the genitive and dative.
12. Prepositions govern the genitive, dative & accusative.
13. Participles govern the same case as their verbs.
14. One verb governs another in the infinitive.
15. The infinitive is often used as a noun.
16. The cause, manner and instrument are in the dative.
17. The relative ὅς agrees with its antecedent in gender and number.

[redacted]

ANALYSIS OF ΜΑΤΘΑΙΟΥ, Κεφ β.

Translation.		*Syntax.*	*Etymology.* N. G. D. A. V.
The	(v. 1)	Τ-οῦ Ἰησοῦ, 2 m.	ὁ, τοῦ, τῷ, τόν. —
when	γεννηθέντος	δὲ conjunction,	Indeclinable.
Jesus,	γεννηθέντος	Ἰησ-οῦ, 2m. g. abs.	οῦς, οῦ, οῦ, οῦν, οῦ.
being born		γεν-νηθ-έντος Ἰησοῦ,	είς, έντος, έντι, έντα, είς.
in		ἐν prep. Βηθλεὲμ,	Indeclinable.
Bethlehem,	ἐν	Βηθλεὲμ,	Indeclinable.
of the		τῆς Ἰουδαίας, f. s.	ἡ, τῆς, τῇ, τήν. —
Judea,	Βηθλεὲμ	Ἰουδαί-ας, 1 f. s.	ά, ᾶς, ᾷ. άν, ά.
in		ἐν prep. ἡμέραις,	Indeclinable.
the days	ἐν	ἡμέρ-αις, 1 f. pl.	αι, ῶν, αῖς, ας, αί.
of Herod	ἡμέραις	Ἡρώδ-ου 1 m. s.	ης, ου, ῃ, ην, α(η).
the		τοῦ βασιλέως 2m.s.	ὁ, τοῦ, τῷ, τον. —
King,	ἡμέραις	βασιλ-έως, 3 m. s.	εύς, έως, εῖ, έα, εῦ.
behold,		ἰδοὺ (ου), verb from ειδω, Imper. Mood.	
wise men		μάγ-οι παρεγένοντο,	οι, ῶν, οῖς, ους, οί.
from		ἀπὸ ἀνατολῶν prep.	Indeclinable.
the east	ἀπὸ	ἀνατολ-ῶν 1 f. pl.	αί, ῶν, αῖς, άς, αί.
came	μάγοι	παρ-ε-γεν-ο-ντο verb, from παραγινομαι.	
into		εἰς Ἱεροσόλυμα, preposition.	
Jerusalem,	εἰς	Ἱεροσόλυμα, 2n.	α, ων, οις, α, α.
Saying,	(2)	Λέγ-ο-ντ-ες, μάγοι,	οντες, ῶν, ουσι, οντας, &c.
where	ἐστιν	Ποῦ adverb.	
is		ἐστ-ι-ν verb.	εἰμὶ, εἶ(ς), ἐστι(ν), &c.
(he) who		ὁ τεχθεὶς 2 m.	ὁ, τοῦ, τῷ, τον. —
is to be born	ὁ	τεχ-θ-εὶς part. from τικτω, &c.	
king		βασιλε-ὺς, 3 m.	υς, ως, ι, α, υ.
of the		τ-ῶν Ἰουδαίων 2 m. pl.	αἱ, τῶν, ταῖς, τούς, —
Jews?		Ἰουδαί-ων; 2 m. pl.	αί, ῶν, αῖς, ούς; αι.
We have seen		εἴδ-ο-μεν ἀστέρα verb, from ειδω or ειδεω.	

NOTE.—For parsing the verbs, see page 238

[redacted]

for ἐστιν γὰρ εἴδομεν conjunction.
of him, ἀστέρα, αὐτ-οῦ, 2 m. ός, οῦ, ῷ, ον.
the τ-όν ἀστέρα, 2 m. ὁ, Ιοῦ, τῷ, τόν, —
star ειδομεν ἀστέρ-α, 3 m. ήρ, έρος, έρι, έρα, έρ
in ἐν ἀνατολῇ preposition.
the τ-ῇ ἀνατολῇ 1 f. ἡ, τῆς, τῇ, τήν, —
east, ἐν ἀνατολ-ῇ, 1 f. ἡ, ῆς, ῇ, ήν, ἡ.
and εἴδομὲν καὶ ἤλθομεν, conjunction.
have come (ἡμεῖς) ἤ-λθο-μεν verb, from ἔρχομαι.
to worship προσ-κυν-ῆ-σαι inf. from προσκυνέω.
him. προσκυῆσαι, αὐτ-ῷ. p. pro. m. ος, οῦ, ῷ, ον.
Heard Ἡρώδης (3) Ἀκου-σας (ταυΊων) verb, from ἀκκω.
when ἀκοέσας δὲ conjunction.
Herod Ἡρώδ-ης ακουσας, ης, ου, ῃ, ην, η or α.
the ὁ βασιλεὺς 2 m. ὁ, τοῦ, τῷ, τὸν, —
king βασιλ-εὺς 3 m. ευς, εως, ει εα, ευ.
he was troubled ἐ-ταράχ-θη, from ταράσσω.
and ἐταράχθη καὶ conjunction.
all πᾶσ-α Ἱεροσολυμα, πᾶσα, ᾶς, ᾷ, αν, α.
Jerusalem, Ἱεροσολυμ-α, 1 f. ά, ᾶς, ᾷ, άν, ά
with μετ' αυτοῦ, preposition.
him, μετ' αὐτ-οῦ, per. pro. m. ος, οῦ, ῳ, ον
and (4) Καὶ conjunction.
called together συν-αγ-αγ-ὼν πανΊας part. from συνάγω.
all συναγαγὼν παντ-ας, adj. from πας, πασα, παν, &c,
the τ-οὺς ἀρχιερεῖς 2m. pl. οἱ, τῶν, τοῖς, τούς, —
chief priests ἀρχιερ-εῖς 3 pl. m. εῖς, εῶν, εῦσι, εῖς, εῖς.
and συναγαγὼν καὶ συναγαγὼν, conjunction.
scribes συναγαγὼν γραμματ-εῖς, 3 pl. m. εῖς, εῶν, εῦσι, εῖς, εῖς.
of the τ-οῦ λαοῦ 2 m. ὁ, τοῦ, τῷ, τον, —
pe ple γραμματεῖς λα-οῦ 2 m. ὸς, οῦ, ῷ, ον, ε.
s ked Ἡρωδης ἐ-πυνθαν-ε-το from πυνθάνομαι.
of παρ' αυτῶν preposition.
them παρ' αὐτ-ῶν pro. m. plu. οἱ, ῶν, οῖς, οῦς, οἱ

where γεννᾶται ποῦ adverb.
the ὁ Χριϛος, 2 m. ὁ, τοῦ, τῷ, τον, —
Christ Χριϛ-ος γεννᾶται, 2m. ὸς, οῦ, ῷ, ὸν, ἐ.
should be born. γεννᾶ-ται. verb, from γέναω
They (5) Οἱ εἶπον pro. m. plu. οἱ, τῶν, τοῖς, τούς, —
and δὲ conjunction. Indeclinable.
said οἱ εἶπ-ον verb from ε πω. Defective.
(to) him εἶπον αυτ-ῷ 2 m. ὸς, οῦ, ῷ, ὸν.
in ἐν Βηθλεὲμ, preposition.
Bethlehem, ἐν Βηθλεὲμ, Indeclinable.
(of) the τ-ῆς Ἰsδαίας 1 f. ἡ, τῆς, τῇ, τὴν, —
Judea, τῆς (εσ7ιν) Ἰsδαί-ας, 1 f. ὰ, ᾶς, ᾷ, ὰν ὰ.
thus γεγραπται Οὕτ-ῶ Adv.
for γέννᾶται γὰρ γέγραπται conjunction.
it is written γέ-γραπ-ται verb, from γραφω.
by διὰ προφήτου preposition.
the τ-οῦ προφήτου ὁ, τοῦ, τῷ, τον, —
prophet δὶα προφήτ-ου 1 m. ης, ου, η, ην, α
And (6) Καὶ conjunction.
thou σ-ὺ εἶ σύ, σοῦ, σοί, σέ, —
Bethlehem, Ω Βηθλεὲμ, Indeclinable.
land γ-ῆ 1 f. γη, ῆς, ῇ, ὴν, ἡ.
Judea, γῆ Ἰούδα
not οὐδ-αμῶς εἶ adverb.
the least ἐλαχίϛ-η σὺ 1 f. η, ης, ῃ, ην, η.
art σὺ εἶ ἐιμι, εἶ, εστι, &c.
amongst ἐν ἡγεμόσιν, preposition.
the τ-οῖς ἡγεμόσιν οι, τῶν, τοῖς, τους, —
noble princes ἐν ἡγεμό-σι-ν 3 plu. m. Dative.
of Judea, ἡγεμοσιν Ἰsδ-α
from ἐκ σοῦ preposition.
you ἐκ σ-οῦ pro. 2 plu. σύ, σοῦ, σοί, σ
for εἶ γὰρ ἐξελεύσεται conjunction.
shall arise ἐξ-ελεύσε-ται verb, from ἐξέρχομαι.

[redacted]

one ruling		ἡγούμεν-ος ἐξελεύσεται	from ἡγοῦμαι
who		ὅ-ςις ποιμανεῖ	pron. com. ὃς and τις.
will protect	ὅςις	ποιμαν-εῖ	verb, from ποιμαίνω.
the		τ-ὸν λαὸν 2 m.	ὁ, τοῦ, τῷ, τον, —
people	ποιμανεῖ	λα-ὸν 2 m.	ὸς, οῦ, ῷ, ὸν, ὲ.
of me	λαὸν	μ-οῦ pronoun.	ἐγώ, μ ο ῦ, μοι, μέ, —
the		τ-ὸν Ἰσραὴλ 2 m.	ὁ, τοῦ, τῷ, τον, —
Israel,	ποιμανεῖ	Ἰσραὴλ mas.	Indeclinable.
then	ἠκρίβωσε (7)	Τοτε,	Adverb.
Herod,		Ἡρώδ-ης, ἠκρίβωσε	ης, ου, η, ην, η or α.
secretly	καλέσας	λαθρὰ,	Adverb.
having called		καλέσ-ας	perfect participle, from καλέω
the		τ-οὺς μάγοῦς 2 m.	οἱ, τῶν, τοῖς, τους, —
wise men	καλέσας	μαγ-ους, 2 m. p.	οι, ων, οις, ους, οι.
inquired	Ἡρώδης	ἠ-κρίβω-σε,	verb, from ἀκριβόω
of		παρὰ αυτῶν,	preposition.
them	παρὰ	αὐτ-ῶν pr. m. p.	οἱ, τῶν, τοῖς, τοὺς, οἱ.
the		τ-ὸν χρόνον 2 m.	ὁ, τοῦ, τῷ, τὸν, —
time	ἠκρίβωσε	χρόνον 2 m.	ος, ου, ῳ, ον, ε.
the		τ-οῦ φαινομένου 2m.	ὁ, τοῦ, τῷ, τον, —
shining	χρόνον	φαινομέν-ου 2 m.	ος, ου, ῳ, ον, ε.
star,	φαινομένου	ἀστέ-ρος. 3 m.	ηρ, ερος, έρι, έρα, ερ.
and	(8)	Καὶ	conjunction.
having sent		πέμ-ψ-ας αὐτοὺς,	part. from πεμπω.
them	πέμψας	αὐτοὺς 2 m. pl.	οἱ, ῶν, οις, ούς, οἱ.
into		εἰς Βεθλεὲμ,	preposition.
Bethlehem,	εἰς	Βεθλεὲμ,	Indeclinable.
he said	(αὐτὸς)	εἶπ-ε	verb, from επω.
departing,	part.	πορευθέντ-ες, (ὑμεῖς)	part. from πορευω.
diligently		ἀκριβῶς,	adverb.
search	(ὑμεῖς)	ἐξ-ετάσ-α τε	verb, from ἐξεταζω, imp.
concerning		περὶ παιδίου	preposition.
the		τ-οῦ παιδίου 2 n.	το, τοῦ, τῷ, το, —
child,	περὶ	παιδί-ου 2 n.	ον, ου, ῳ, ον, ον.

[redacted]

and (when) δέ 'απαγγέιλατέ conjunction.
you have found ευρ-ητε, αὐτόν, verb, from εὑρίσκω.
bring word, 'απ-αγγεῖλ-α-τέ, verb, from αποαγγελω.
to me 'απαγγεῖλατέ μ-οῖ, ἐγώ, μοῦ, μοῖ, μέ, —
how 'απαγγεῖλατέ ὅπως ἔλθὼν, conjunction.
I also κἀ-γὼ compound of και and εγω.
going (ἐγὼ) ἐλθ-ὼν part. from ἐρχομαι.
mayworship (ἐγώ) προσ-κυ-ν-ή-σ-ω, verb, from προσκυνεω.
him προσκυνήσω αὐτ-ῷ 2 m. ος, οῦ, ῷ, όν.
they 'ακεσαντες (9) οἱ 2 m. pl. οἱ, τῶν, τοῖς, τούς, —
and 'ακούσαντες δε ἐπορεύθησαν, conjunction.
having heard 'ακού-σαν-τες, part. of ακουω.
the τ-οῦ βασιλεως 2 m. 'ο, τοῦ, τῷ, τον, —
king 'ακούσαντες βασιλ-έως, 3 m. ευς, έως, ει, έα, εν.
departed ἐ-πορεύ-θ-η-σαν verb, from πορευω.
and ἐπορεύθεσαν καὶ προῆγεν conjunction.
lo! (σὺ) ἰδ-ου imp. mood, from ἐιδω.
the 'ο 'αστὴρ 2 m. 'ο, τοῦ, τῷ, τόν, —
star 'αστὴρ προῆγεν, 3m. ηρ, ερος, ερι, ερα, ερ.
which 'αστὴρ, εἶδον ὃν Relative pronoun.
they saw (οἱ) εἶδ-ον ὃν verb, from ἔιδω.
in ἐν 'ανατολῃ preposition.
the τ-ῇ 'ανατολῇ 1 f. η, τῆς, τῇ, τήν, —
east ἐν 'ανατολ-ῇ 1 f. ἡ, ῆς, ῇ, ήν ή.
led before 'αστηρ προ-ῆγ-εν verb, from προ αγω.
them προῆγεν αὐτ-οῦς m. οἱ, ῶν, οῖς, οῦς.
until προῆγεν ἕως adverb.
being come αὐτός ἐλθ-ών part. from ερχομαι.
it stood αὐτός ἔστ-η verb, from ἵστημι.
about ἐπανω adverb.
where ἐστη οὗ adverb.
was παιδίον ἦ-ν verb, from ειμι.
the τ-ο παιδίον 2 n. το, τοῦ, τῷ, τό,
child παιδί-ον. ἦν 2 n. ον, οῦ, ῷ, όν, ον.

[redacted]

Seeing	(10)	Ἰδοντ-ες (αὐτοὶ)		οντες, οντων, ουσι, οντας, οντες
and		δὲ ἐχάρησαν		Conjunction.
the		τ-ὸν ἀστέρα	2 m.	ὁ, του, τῷ, τόν, —
star	Ἰδόντες	ἀστέρ-α	3 m.	ηρ, ερος, ερι, ερα, ερ
(they) rejoiced		ἐ-χάρ-η-σαν,		Verb, from χαίρεω.
joy	(μετ')	χαρ-ὰν	1 f.	α, ᾶς, ᾷ, ὰν, ὰ.
great		μεγάλ-ην χαρὰν	1 f.	
with exceeding.		σφόδρ-α μεγάλην.		Adverb.
And	(11)	Καὶ		Conjunction.
having come	(οἱ)	ἐλθόντ-ες	3 m.	Participle, from ἔρχομαι.
into		εἰς οἰκίαν		Preposition.
the		τ-ὴν οἰκίαν	1 f.	ἡ, τῆς, τῇ, τὴν, —
house,	εἰς	οἰκί-αν	1 f.	α, ας, ᾳ, αν, ὰ.
(they) found	(οἱ)	εὗρ-ον παιδίον,		Verb, from εὑρίσκω.
the		τ-ὸ παιδίον	2 n.	το, τοῦ, τῷ, τὸ, —
child	εὗρον	παιδί-ον	2 n.	ον, οῦ, ῷ, ὸν, ον.
with		μετὰ Μαρίας		Preposition.
Mary,	μετὰ	Μαρί-ας,	1 f.	α, ας, ᾳ, αν, α.
the		τ-ῆς μητρος	1 f.	ἡ, τῆς, τῇ, τήν, —
mother	μετὰ	μητ-ρος,	3 f.	ηρ, ρος, ρὶ, ρὰ, ερ.
of it,	μητρος	αὐτ-οῦ,	2 n.	ο, οῦ, ῷ, ὁ.
and	ἐλθόντες	καὶ πεσόντες		Conjunction.
falling down	(οἱ)	πεσόν-τες	3 m. pl.	Part. from πιπτω.
(they) worshipped		προσ-ε-κύν-η-σαν,		Verb, from προσκυνεω.
him	προσεκύνησαν	αὐτ-ῷ	2 n.	ο, οῦ, ῷ, ο.
and,	προσεκύνησαν	καὶ προσενεγκαν		Conjunction.
having opened	(οἱ)	ἀν-οίξαν-τες		Part. from ἀνοιγω.
the		τ-οὺς θησαυροὺς	2 m. pl.	ο, ῶν, οῖς, ους.
treasures		θησαυρ-οὺς	2 m. pl.	οί, ῶν, οῖς, οὺς, οί
of them	θεσαυροὺς	αὐτ-ῶν,	2 m. pl.	ῶν, οῖς, οὺς,
(they) gave	(αὐτοὶ)	προσ-ή-νεγκ-α-ν		Verb, from προσφέρω.
(to) him		αὐτ-ῷ	2 m.	ο, οῦ, ῷ, ὁ.
gifts,	προσήνεγκαν	δῶρ-α	2 n. pl.	α, ων, οις, α, α.
gold,	προσήνεγκαν	χρυσ-όν	2 m.	ός, οῦ, ῷ, όν, ἑ

[redacted]

and χρυσ-ον καὶ λίβανον, Conjunction.
frankincense λίβαν-ον, 2 m. ος, ου, ῳ, ον, ε
and λίβανον καὶ σμύρναν Conjunction.
myrrh. προσήνεγκαν σμύρν-αν. 1 f. α, ης, ῃ, αν, α.
And (12) Καὶ Conjunction.
being admonished χρηματισθέν-τες Part. from χρεματίζω.
by κατ' ὄναρ Preposition.
a dream κατ' ὄναρ Indeclinable.
not ἀνακάμψαι μὴ Adverb.
to turn back ἀνα-καμ-ψ-αι Verb, from ἀνακαμπτω.
unto πρὸς Ἡρώδην Preposition.
Herod, πρὸς Ἡρώδ-ην 1 m. ης, ου, ῃ, ην, α or η.
by δι' ὁδοῦ Preposition.
another ἄλλ-ῆς ὁδοῦ 1 f η, ης, ῃ, ην, η.
way δι' ὁδ-οῦ 2 f ος, ου, ῳ, ον, ε.
they retired (οἱ) ἀν-ε-χώρ-η-σ-α-ν Verb, from ἀναχωρεω.
into εἰς χώραν Preposition.
the τ-ὴν χώραν 1 f. η, τῆς, τῇ, τὴν, —
country εἰς χώρ-αν 1 f. α, ας, ᾳ, αν, α.
of them. χώραν αὐτ-ῶν. 2 m. pl. ῶν, οῖς, ούς.
Having departed (13) Ἀνα-χωρησάν-των Part. from ἀναχρεω
however δὲ Conjunction.
they ἀναχωρησάντων αὐτ-ῶν 2 m. plu. οἱ, ῶν, οῖς, ους.
lo! (σὺ) ἰδ-οὺ, Verb, from εἰδω.
(an) angel ἄγγελ-ος φαίνεται ος, ου, ῳ, ον, ε.
of the Lord κυρί-ου 2 m. ος, ου, ῳ, ον, ε.
appeared ἄγγελος, φαίν-ε-τ-αι Verb, from φαινω.
by κατ' ὄναρ Preposition.
a dream κατ' ὄναρ Indeclinable.
(to) the τ-ῷ Ἰωσὴφ 2 m. ὁ, τοῦ, τῷ, τον, —
Joseph, φαίνεται Ἰωσηφ, Dative, proper noun, indclinable
saying, λέγ-ων ἄγγελος Participle, from λεγω.
awaking, (συ) Ἐγερ-θ-εὶς Participle, from ἐγειρω.
take (συ) παρά-λαβ-ε Verb, from παραλαμβανω.

[redacted]

the		το παιδίον	2 n.	το, τοῦ, τῷ, το, —
child	παραλαβε	παιδί-ον	2 n.	ον, οῦ, ῷ, ον, ον.
and	παιδίον	καὶ μητέρα		Conjunction.
the		τ-ὴν μητέρα	1 f.	ἡ, τῆς, τῇ, την, —
mother	παράλαβε	μητέ-ρα	3 f.	ήρ, ρος, ρι, ερα, έρ.
of it	μητέρα	αυτ-οῦ	2 n.	ο, οῦ, ῷ, ο.
and	παραλαβε	καὶ φεῦγε		Conjunction.
flee	(σὺ)	φεῦγ-ε		Verb, from φεύγω.
into		εἰς Αἴγυπτον	2 f	Preposition.
Egypt,	εἰς	Αἴγυπτ-ον		ος, ου, ῳ, ον, ε.
and	φεῦγε	καὶ ἴσθι		Conjunction.
be (you)	(σὺ)	ἴσ-θι		Imperative, from εἰμί.
there	ἴσθι	ἐκ-εῖ		Adverb.
till	ἴσθι	ἑως		Adverb.
shall		ἂν εἴπω		Auxiliary.
I call	(ἐγω)	εἴπ-ω		Verb, from ε πω.
to you,	εἴπω	σ-οι		Pronoun. σύ, σοῦ, σοι, σε, —
will be about		μέλλ-ει		Auxiliary.
for		γάρ		Conjunction.
Herod		Ἡρώδ-ης μελλεί		ης, οῦ, ῃ, ην, η or ᾶ.
to seek	μελλει	ζητεῖν		Verb, from ζητεω.
the		τ-ὸ παιδίον	2 n.	τὸ, τοῦ, τῷ, τό, —
child,	ζητεῖν	παιδί-ον,	2 n.	ον, ου, ῳ, ον, ον.
to		τ-οῦ	2 n.	ὁ, τοῦ, τῷ, τὸν, —
destroy	(αὐτός)	ἀπο-λέ-σ-αι		Verb, from ἀπολυω.
him.	ἀπολέσαι	αὐτ-ό.	2 n.	ό, οῦ, ῷ, ό.
He	(14)	Ὁ παρέλαβε	2 m.	ὁ, τοῦ, τῷ, τὸν, —
however,		δὲ		Conjunction.
aroused	(αὐτός)	ἐγερ-θ-είς	3 m.	Part. from ἐγειρω.
took up	ὁ	παρ-έ-λαβ-ε		Verb, from παραλαμβανω.
the		τ-ὸ παιδίον	2 n.	An article.
child	παρέλαβε	παιδί-ον	2 n.	See παιδίον above.
and	παιδίον	καί μητέρα		Conjunction.
the		τ-ὴν μητέρα	1 f.	ἡ, τῆς, τῇ, τήν, —

[redacted]

mother παρέλαβε μητ-έρα 3 f. ηρ, ρος, ρ, ερα, ερ.
of it μητέρα αὐτ-οῦ 2 n. ο, οῦ, ῷ, ο.
(by) night, διὰ νυκτ-ὸς, 3 f. ξ, κτὸς, κτὶ, κτα, ξ
and παρέλαβε καὶ 'ανεχώρησεν Conjunction.
(he) departed 'αν-ε-χώρ-η-σ-έν Verb, from 'αναχωρεω.
into εἰς Αἴγυπτον Preposition.
Egypt; Αἴγυπτ-ον· 2 f. ὸς, οῦ, ῷ, ὸν, ε.
And ἀνεχώρησέν (15) Καὶ ἦν Conjunction.
was (αὐτος) ἦ-ν Verb, from εἰμί.
there ἦν 'εκ-εῖ Adverb.
until ἕως τελευτῆς Preposition.
the τ-ῆς τελευτῆς 1 f. ἡ, τῆς, τῇ, τὴν, —
end ἕως τελευτ-ῆς 1 f. η, ῆς, ῇ, ην, η.
of Herod, τελευτῆς 'Ηρώδ-ου, 1 m. ης, ου, η, ην, η.
that ἦν ἵνα πληρωθῇ Conjunction.
(it) might be fulfilled πληρ ω-θῇ Verb, from πληροω.
which τ-ὸ ῥηθὲν 2 n τό, τοῦ, τῷ, τό, —
was spoken τό ρ-ή-θ-εν Participle, from ρεω.
from ὑπό Κυρίου Preposition.
the τ-οῦ Κυρίου 2 m. ὁ, τοῦ, τῷ, τὸν, —
Lord, ὑπό Κυρίου 2 m. ὸς, οῦ, ῷ, ὸν, ε.
by διὰ προφητοῦ Preposition.
the τ-οῦ προφήτου 2 m. ὁ, τοῦ, τῷ, τον, —
prophet, διὰ προφήτ-ου 1 m. ης, ου, ῳ, ην, α.
saying, λέγον-τος προφήτου ων, οντος, οντι, οντα.
out of ἐξ Αἰγύπτου Preposition.
Egypt ἐξ Αἰγύπτου 2 f ος, ου, ῳ, ον, ε.
I have called (ἐγὼ) ἐ-κάλ-εσ-α Verb, from καλεω.
the τ-ὸν υἱον 2 m. ὁ, τοῦ, τῷ, τον, —
Son ἐκάλεσα υἱ-όν 2 m. ος, οῦ, ῷ, ον, ε.
of me. υἱόν μ-ου. Pronoun. ἐγο, μου, μοῖ, μέ, —
Then ἐθύμώθη (16) Τοτέ Adverb.
Herod, 'Ηρώδ-ης, ἐθύμώθη ης, ου, η, ην, η
seeing 'Η ρώδης, ἰδ-ὼν Participle, from εἴδω, nom.

[redacted]

that	ἰδὼν	ὅτι ἐνεπαίχθη	Conjunction.
he was mocked,		ἐνεπαί-χ-θ-η	Verb, from εμπαίζω.
by		ὑπό μαγων	Preposition.
the		τ-ῶν μαγων	2 m. pl. οἱ, τῶν, τοῖς, τούς, —
wise men,	ὑπό	μαγων	2 m. pl. οι, ων, οις, ους, οι.
was enraged		ἐ-θυμ-ώ-θ-η	Verb, from θυμόω.
exceedingly;		λίαν·	Adverb.
and	ἐθυμώθη	καὶ 'αποςείλας	Conjunction.
having sent off		'απο-ς-εί-λ-ας,	Part., from αποςελλω.
killed	'αποςείλας	'αν-εῖ-λ-ε	Verb, from αναιρεω.
all		πάντ-ας παῖδας	3 m. ες, ων, σι, ας, ες.
the		τ-οὺς παῖδας	2 m. οἱ, τῶν, τοίς, τούς, —
young children		παῖδ-ας,	3 m. pl. ες, ων, σι, ας, ες.
that (were)		τ-οὺς (εἶναι)	2 m. pl. οἱ, τῶν, τοῖς, τοὺς, —
in		ἐν Βηθλεέμ,	Preposition.
Bethlehem,	ἐν	Βηθλεέμ,	Indeclinable.
and	Βηθλεέμ	καὶ ὁρίοις	Conjunction.
in		ἐν ὁρίοις	Preposition.
all		πᾶσ-ι ὁρίοις	3 n. pl. τα ων, ασι, αντα, τα.
the		τ-οῖς ὁρίοις	τα, τῶν, τοῖς, τα —
coasts	ἐν	ὁρί-οις	2 n. pl. α, ων, οις, α, α.
of it,	ὁρίοις	αὐτ-ῆς,	1 f. ἡ, ῆς, ῇ, ήν, ἡ.
from		'απο διετοῦς	Preposition.
two years	'απο	διετ-οῦς	οἱ, ῶν, οῖς, οῦς, οἱ.
and	διετοῦς	καὶ κατωτέρω,	Conjunction.
under,	(ῆσαν)	κατωτέρω,	Adverb.
according to		κατὰ χρονον	Preposition.
the		τ-όν χρονον	Article.
time	κατὰ	χρον-ον	2 m. ος, οῦ, ῷ, ον, ε.
that	ηκρβωσε	ὅ-ν	'ος οὗ, ῷ, ον, —
he had enquired		ἠ-κρίβ-ω-σ-ε	Verb, from ακριβόω.
of		παρα μαγων	Preposition.
the		τ-ῶν μαγων	οι, τῶν, τοῖς, τοὺς, —
wise men.	παρα	μάγ-ων.	2 m. pl. οι, ων, οις, ους, οι.

[redacted]

Then ἐπληρωθε (17)	Τότε		Adverb.
was fulfilled (οἱ)	ἐ-πληρ-ώ-θ-η		Verb, from πληροω.
the thing	τ-ὸ ῥηθεν	com. rel.	τὸ, τοῦ, τῷ, το, —
spoken το	ῥήθ-ε-ν		Participle, from ρεω.
by	ὑπό Ἱερεμίου		Preposition.
Jeremy ὑπό	Ἱερεμί-ου	1 m.	ης, ου, ᾳ, αν, α.
the	τ-οῦ τροφήτου	2 m.	ὁ, τοῦ, τῷ, τον, —
prophet, ὑπο	προφήτ-ου,	1 m.	ης, ου ῃ, ην, α.
saying,	λέγοντ-ος, προφήτου,		ων, οντος, οντι, οντα, ων.
A voice (18)	Φων-ὴ ἠκούσθη	1 f.	ὴ, ῆς, ῇ, ην, ὴ.
in	ἐν Ῥαμᾶ		Preposition.
Rhama ἐν	Ῥαμ-ᾶ		
was heard, φωνὴ	ἠ-κού-σ-θ-η,		Verb from ἀκουω.
lamentation	θρῆνος ἠκούσθη	2 m.	ος, ου, ῳ, ον, ε.
and θρῆνος	καὶ κλαυθμὸς,		Conjunction.
weeping	κλαυθμ-ος ἠκουσθη	2 m.	ος, οῦ, ῷ, όν, έ.
and κλαυθμος	καὶ ὀδυρμος,		Conjunction.
wailing	ὀδυρμ-ος ἠκούσθη	2 m.	ος, οῦ, ῷ, όν, έ.
much,	πολ-ὺς, ὀδυρμος	2 m.	ὑς, οῦ, ῷ, ύν, ύ.
Rachel	Ῥαχὴλ κλαίουσα	fem.	Indeclinable.
weeping Ῥαχὴλ	κλαί-ου-σ-α		Present part. from κλαιω.
(for) the	τ-ὰ τέκνα	2 n.	τα, τῶν, τοῖς, τὰ, —
children κλαίουσα	τέκν-α	2 n.	α, ων, οις, α, α.
of her τέκνα	αὐτ-ῆς	fem.	η, ῆς, ῇ, ήν, ή.
and κλαίουσα	καὶ ἤθελε		Conjunction.
not ἤθελε	ουκ		Adverb.
would Ῥαχήλ	ἤ-θελ-ε		Verb, from θελω.
to be consoled	παρ-ακλ-η-θῆ-ναι		Verb, from παρακαλεω
for ἤθελε	ὅτι εἰσί		Conjunction.
not εἰσί	ουκ		Adverb.
(they) are (αυτοὶ)	εἰσί.		Verb, from εἰμι.
having died (19)	Τελευτήσαντ-ος	3m.	Part. from τελευταω
however,	δὲ		Conjunction.
the	τ-οῦ Ἡρώδου	2 m.	ὁ, τοῦ, τῷ, τόν, —

[redacted]

Herod, Ἡρώδ-οῦ, τελευτήσαντος ης, ου, η, ην, η
behold, (σὺ) ἰδ-οὺ Imperative from εἴδω.
the angel ἄγγελ-ος, φαίνεται 2 m. ος, ου, ῳ, ον, ε.
of the Lord ἄγγελος Κυρί-ου 2 m. ος, ου, ῳ, ον, ε.
by κατ' ὄναρ Preposition.
a dream κατ' ὄναρ Indeclinable.
appears ἄγγελος φαί-ν-ε-τ-αι Verb, from φαινω.
(to) the τ-ῷ Ἰωσὴφ 2 m. ὁ, τοῦ, τ ῷ, τον, —
Joseph φαινεται Ἰωσὴφ Indeclinable.
in ἐν Αἰγύπτῳ Preposition.
Egypt ἐν Αἰγύπτῳ 2 f. ος, ου, ῳ, ον, ε.
saying, (20) Λέγ-ων ἄγγελος 3 m. Part., from λεγω.
being arisen, (σὺ) Ἐγερ-θ-εὶ-ς, Participle from ἐγειρω.
take up (σὺ) παρ-ά-λαβ-ε Imp., from παραλαμβάνω.
the τ-ὸ παιδίον 2 n. τ ὀ, τοῦ, τῷ, τὸ, —
young child παιδί-ον 2 n. ον, ου, ῳ, ον, ον.
and παιδίον καὶ μητέρα Conjunction.
the τ-ὴν μητέρα 1 f. ἡ, τῆς, τῇ, τ ὴν, —
mother παράλαβε μητέ-ρα 3 f. ὴρ, ρος, ρι, ερα, ερ.
of it μητέρα αὐτ-οῦ 2 n. ον, ο ῦ, ῷ, ον, ε.
and παραλαβε καὶ πορεύου Conjunction.
depart (σὺ) πορεύ-ου Verb from πορευομαι.
into εἰς γῆν Preposition.
the land εἰς γ-ῆν 1 f. η, ῆς, ῇ, ῆ ν, η
of Israel, γῆν Ἰσραήλ, Indeclinable.
have died οἱ τε-θνήκ-α-σι Verb, from θνησκω.
for πορεύου γὰρ τεθνηκασι Conjunction.
they ο-ἱ τέθνηκασι 2 m. p. ο ἱ, τῶν, τοῖς, τούς, —
seeking for ζητοῦν-τες οἱ Participle, from ζητεω.
the τ-ὴν ψυχὴν 1 f. ἡ, τῆς, τῇ, τ ὴ ν, —
life ζητοῦντες ψυχ-ὴν 1 f. ἡ, ῆς, ῇ, ὴ ν, η.
of the τ-οῦ παιδίου 2 n. τό, τ ο ῦ τῷ, τὸ, —
young child ψυχὴν παιδί-οῦ. 2 n. See παιδίον above.

[redacted]

'ΙΩΑΝΝΟΥ, Κεφ. ά.

(1) 'Εν ἀρχῆ ἦν ὁ λογος, καὶ ὁ λογος ἦν
(1) In (the) beginning was the Word, and the Word was
(1) In principio erat Sermo, et Sermo erat

πρὸς τον Θεον, καὶ Θεος ἦν ὁ λογος. (2) Οὗτος ἦν
with (the) God, and God was the Word. This (Word) was
apud Deum, que Deus erat ille Sermo. Hic (Sermo) erat

ἐν ἀρχῆ πρὸς τον Θεον. (3) Πάντα δι' αὐ-
in (the) beginning with (the) God. All (things) by this
in principio apud Deum. Omnia per hunc

τοῦ ἐγένετο· καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ
(Word) were made; and without him was made nothing
(Sermonem) facta-sunt; et absque eo factum-est nihil

ὃ γέγονεν. (4) 'Εν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν το
that was made. In him life was, and the life was the
quod factum-sit. In ipso vita erat, et vita erat illa

φῶς τῶν 'ανθρώπων. (5) Και το φῶς ἐν τῇ σκοτία
light of the men. And the light in the darkness
lux hominum. Et ista lux tenebris

φαίνει, και ἡ σκοτία αὐτο οὐ κατέλαβεν. (6)
shineth, and the darkness it not comprehendeth
lucet et tenebræ eam non comprehenderunt.

'Εγένετο ἄνθρωπος 'απεςαλμένος παρὰ Θεοῦ· ὄνομα αὐτῷ
There was a man sent from God; the name of whom
Exstitit homo missus a Deo; nomen cui

'Ιωάννης. (7) Οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρτυρήσῃ
John. He came for a witness that he might testify
Joannes. Is venit ad testimonium ut testaretur

[redacted]

περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι'
concerning the light, that all (men) might believe through
de illâ luce, ut omnes crederent per

αὐτοῦ. (8) Οὐκ ἦν ἐκεῖνος τὸ φῶς ἀλλ' ἵνα
him. Not he was this the light, but (he was sent) that
eum. Non erat illa lux, sed (missus est) ut

μαρτυρήσῃ περὶ τοῦ φωτός. (9) Ἦν τὸ φῶς, τὸ
he might testify concerning the light. It was the light, the
testaretur de illa luce. (Hic) erat lux, illa

ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.
true that lighteth all men coming into the world.
vera quæ illuminat omnem hominem venientem in mundum.

(10) Ἐν τῷ κόσμῳ ἦν καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο·
In the world (he) was and the world by him was made,
In mundo erat et mundus per eum factus est,

καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω. (11) Εἰς τὰ ἴδια ἦλθε,
and the world him not knew. Unto the his own he came,
sed mundus eum non agnovit. Ad sua venit,

καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον. (12) Ὅσοι δὲ
and the his own him not received. As many (as) but
et sui eum non exceperunt. Quotquot autem

ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ
received him, he gave to them power children of God
exceperunt eum, dedit eis jus (ut) filii Dei

γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·
to become (even) to them (that) believe on the name of him;
sint facti (nempe) iis (qui) credunt in nomen ejus;

(13) Οἳ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς
Which not of blood nor of the will of the flesh,
Qui non ex sanguine neque ex libidine carnis

[redacted]

ουδὲ ἐκ θελήματος ἀνδρος, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν. (14)
nor of the will of men, but of God were born.
neque ex libidine viri, sed ex Deo geniti sunt.

Και 'ο λογος σὰρξ ἐγένετο· και ἐσκηνωσεν ἐν ἡμῖν (και
And the Word flesh became; and dwelt among us (and
Et ille Sermo caro factus est; et commoratus est inter nos (et

ἐθεασαμεθα τὴν δοξαν ὡς μονογενοῦς
we beheld the glory as of the only begotten
spectavimus ejus gloriam ut unigeniti

παρὰ Πατρος,) πληρης χαριτος και 'αληθείας. (15) 'Ιωαννης
of the Father,) full of grace and truth. John
a Patre,) plenis gratiæ ac veritatis. Joannes

μαρτυρει περι αυτοῦ, και κέκραγε, λέγων, Οὗτος
bear witness concerning him, and he cried, saying This
testatus est de eo, et clamavit, dicens, Hic

ἦν ὃν εἶπον· 'ο ὀπίσω μοῦ ἐρχομενος
was (he) of whom I spoke; he (that) after me cometh,
erat quibus dicebam; is (qui) pone me venit,

ἔμπροσθέν μοῦ γέγονεν· ὅτι πρῶτος μοῦ ἦν. (16) Και
preferred before me is; for before me he was. And
ante-positus mihi est; quia prior me erat. Et

ἐκ τοῦ πληρώματος αυτοῦ ἡμεῖς παντες ἐλαβομεν, και χαριν
of the fullness of him we all have received, and grace
ex plenitudine ipsius nos omnes accepimus, et gratiam

'αντι χαριτος. (17) "Οτι 'ο νόμος διὰ Μωσέως ἐδοθη·
for grace. For the law by Moses was given; (but)
pro gratiâ. Nam illa lex per Mosen data est; (sed)

ἡ χαρις και ἡ 'αληθεια διὰ 'Ιησου Χριστοῦ ἐγένετο.
the grace and the truth by Jesus Christ came.
gratia et veritas per Jesum Christum præstita est

16*

[redacted]

(18) Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς,
God no one hath seen ever; the only begotten Son,
Deum nemo vidit unquam; ille unigenitus Filius,

ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, ἐκεῖνος ἐξηγήσατο.
who being in the bosom of the Father, he hath declared.
qui est in sinu Patris, ille exposuit (eum.)

(19) Καὶ αὕτη ἐςὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέςειλαν
And this is the record of the John, when sent
Atque hoc est testimonium Joannis, quum miserunt

οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων Ἱερεῖς καὶ Λευΐτας, ἵνα
the Jews from Jerusalem Priests and Levites, that
Judæi Hierosolumis Sacerdotes et Levitas, ut

ἐρωτήσωσιν αὐτόν, Σὺ τίς εἶ; (20) Καὶ ὡμολόγησε
they might ask him, Thou who art? And he confessed
interrogarent eum, Tu es qui? Et professus est

καὶ οὐκ ἠρνήσατο, καὶ ὡμολόγησεν· Ὅτι, οὐκ εἰμὶ ἐγὼ ὁ
and not denied, and confessed; That, not am I the
que ne negavit, et professus est; Ut, non sum ego ille

Χριςός. (21) Καὶ ἠρώτησαν αὐτόν, Τί, οὖν, Ἠλίας
Christ. And they asked him, Who, therefore, Elias
Christus. Et interrogaverunt eum, Quid, ergo, Elias

εἶ σύ; Καὶ λέγει, Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
art thou? And he said, Not I am. The prophet art thou?
es tune? Et dixit, Non sum. Propheta es tu?

Καὶ ἀπεκρίθη, Οὔ. (22) Εἶπον οὖν αὐτῷ, Τίς εἶ
And he answered, No. They said then to him, Who art
Atque respondit, Non. Dixerunt ergo ei, Quis es

σύ; ἀπόκρισιν ἵνα δῶμεν τοῖς πέμψασιν
thou? an answer that we may give to them (who) sent
tu? responsam ut demus is (qui) miserunt

[redacted]

ἡμᾶς· τί λέγεις περὶ σεαυτοῦ; (23) Ἔφη, Ἐγὼ
us; what sayest (thou) of thyself? He said, I (am)
nos; quid dicis de teipso? Ait, (sum)

φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Εὐθύνατε
the voice (of one) crying in the wilderness, Make straight
vox (unius) clamantis in deserto, Complanate

τὴν ὁδὸν Κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης.
the way of the Lord, as said Esaias the prophet.
viam Domini, ut dixit Esaias propheta.

(24) Καὶ οἱ ἀπεςαλμένοι, ἦσαν ἐκ τῶν Φαρισαίων
And they (which) were sent, were of the Pharisees.
Vero iis (qui) missi fuerant, erant ex Pharisæis.

(25) Καὶ ηρώτησαν αὐτὸν, καὶ εἶπον αὐτῷ, Τί,
And they asked him, and said to him, Why,
Et interrogaverunt eum, ac dixerunt ei, Cur,

οὖν, βαπτίζεις, εἰ σύ οὐκ εἶ ὁ Χριςὸς, οὔτε
therefore, baptizest thou, if thou not art the Christ, nor
ergo, baptizas, si tu non es ille Christus, neque

Ἠλίας, οὔτε ὁ προφήτης; (26) Ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης,
Elias, nor the prophet? Answered them the John,
Elias, neque ille propheta? Respondit iis Joannes,

λέγων, Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν
saying, I baptize with water; in the midst but of you
dicens, Ego baptizo aquâ; (in) medio vestrûm

ἕςηκεν ὃν ὑμεῖς οὐκ οἴδατε. (27) Αὐτός ἐςιν, ὁ,
standeth (one) whom ye not know. He (it) is, who,
stat (unus) quem vos non nôstis. Ille (hic) est, qui,

ὀπίσω μου, ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ ἐγὼ οὐκ εἰμὶ
after me, coming, who before me is; I not am
ponè me, veniens, qui antepositus mihi est; ego non sum

[redacted]

ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ
worthy that I should unloose of him the latchet of the
dignus ut solvam cujus corrigiam

ὑποδήματος. (28) Ταῦτα ἐν Βηθαβαρᾷ ἐγένετο πέραν τοῦ
shoes. These things in Bethabara were done beyond the
solearum. Hæc in Bathabarâ facta sunt secus

Ἰορδάνου, ὅπου ἦν Ἰωάννης βαπτίζων. (29) Τῇ ἐπαύριον
Jordan, where was John baptizing. The next day
Jordanem, ubi Joannes baptizabat. Postero die

βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει,
seeth the John the Jesus coming unto him, and he said,
videt Joannes Jesum venientem ad se, et dixit,

Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ
Behold the lamb of the God that taketh away the sins of the
Ecce agnus Dei qui tollit peccatum

κόσμου. (30) Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον, Ὀπίσω μου ἔρχεται
world. This is (he) of whom I said, After me cometh
mundi. Hic est de quo dicebam, Ponè me venit

ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου
a man which preferred before me is; for before me he
vir qui antepositus mihi est; quia prior me

ἦν. (31) Κἀγὼ οὐκ ᾔδειν αὐτον, ἀλλ' ἵνα φανερωθῇ
was. And I not knew him, but that he should be made
erat. Et ego non noveram eum, sed ut manifestus

τῷ Ἰσραὴλ, διὰ τοῦτο ἦλθον ἐγὼ ἐν τῷ ὕδατι
manifest to the Israel, by which am come I with the water
Israëli, propterea veni ego per aquâ

βαπτίζων. (32) Καὶ ἐμαρτύρησεν Ἰωάννης, λέγων, Ὅτι
baptizing. And bare record John, saying, That
baptizans. Et testatus est Joannes, dicens, Ut

[redacted]

τεθέαμαι τὸ Πνεῦμα καταβαῖνον ὡσεὶ περιστερὰν, ἐξ οὐρανοῦ,
I saw the Spirit descending like a dove, from heaven,
conspexi Spiritum descendentem quasi columbam ex cœlo,

καὶ ἔμεινεν ἐπ' αὐτόν. (33) Κἀγὼ οὐκ ᾔδειν αὐτον ἀλλ'
and abode above him. And I not knew him but
etiam mansit super eum. Et ego non noveram eum sed

ὁ πέμψας με βαπτίζειν ἐν ὕδατι, ἐκεῖνος μοι
(he) who sent me to baptize with water, the same unto me
qui missit me baptizare aquâ, ille mihi

εἶπεν, Ἐφ' ὃν ἂν ἴδῃς τὸ Πνεῦμα καταβαῖνον
said, Upon whom shalt thou see the Spirit descending
dixerat, Super quem videris Spiritum descendentem

καὶ μένον ἐπ' αὐτὸν, οὗτός ἐστιν ὁ βαπτίζων
and remaining on him, the same is (he) that baptizeth
et manentem super eum, hic est qui baptizat

ἐν Πνεύματι ἁγίῳ. (34) Κἀγὼ ἑώρακα, και μεμαρτύρηκα
with Ghost Holy. And I saw, and bare record
Spiritu Sancto. Et ego videbam, et testor

ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ Θεοῦ. (35) Τῇ ἐπαύριον πάλιν
that he is the Son of the God. The next day again
ille est Filius Dei. Postero die iterum

εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αυτοῦ δύο. (36) Καὶ
stood the John, and of the disciples of him two. And
stabat Joannes, et discipulis ejus duo. Et

ἐμβλέψας τῷ Ἰησοῦ περιπατοῦνται, λέγει, Ἴδε ὁ
looking (upon) the Jesus walking, he said, Behold the
intuitus Jesum ambulantem, dixit, Ecce ille

ἀμνὸς τοῦ Θεοῦ. (37) Καὶ ἤκουσαν αυτοῦ οἱ δύο μαθηται
Lamb of the God. And heard him the two disciples
Agnus Dei. Et audierunt eum illi duo discipuli

[redacted]

λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ. (38) Στραφεὶς δὲ ὁ
speaking, and they followed the Jesus. Turned then the
loquentem, et sequuti sunt Jesum. Conversus verò

Ἰησοῦς, καὶ θεασάμενος αυτους ἀκολουθοῦντας, λέγει αυτοῖς,
Jesus, and saw them following, and said unto them,
Jesus, et videbat eos sequentes, dicit eis,

(39) Τί ζητεῖτε; Οἱ δὲ εἶπον αυτῷ, Ῥαββί, (ὁ
What seek (ye)? They and said (unto) him, Rabbi, (which
Quid quæritis? Illi verò dixerunt ei, Rabbi, (quod

λέγεται, ἑρμηνευόμενον, διδάσκαλε,) ποῦ μένεις;
is to say, being interpreted, Master,) where dwellest thou?
dicitur, interpreteris, præceptor,) ubi moraris?

(40) Λέγει αυτοῖς, Ἔρχεσθε και ἴδετε. Ἦλθον καὶ
He saith unto them, come and see. (And) they came and
Dicit eis, venite et videte. (Et) venerunt ac

εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην·
saw where he dwelt; and with him abode the day that;
viderunt ubi moraretur; et apud eum manserunt diem illum;

ὥρα δὲ ἦν ὡς δεκάτη. (41) Ἦν Ἀνδρέας, ὁ
hour for it was about the tenth. Was Andrew, the
hora enim erat quasi decima. Erat Andreas,

ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ
brother Simon Peter, one of the two the hearing with
frater Simonis Petri, unus ex duobus (qui) audierunt cum

Ἰωάννου, και ἀκολουθησάντων αὐτῷ. (42) Εὑρίσκει οὗτος πρῶτος
John, and followed him. Findeth he first
Joanne, et sequuti erant eum. Invenit hic prior

τον ἀδελφον τον ἴδιον Σίμωνα, και λέγει αὐτῷ,
the brother the own Simon, and saith (unto) him,
fratrem suum Simonem, et dixit ei,

[redacted]

Εὑρήκαμεν τὸν Μεσσίαν, ὅ ἐστι, μεθερμηνευόμενον,
We have found the Messiah, which is, being interpreted,
Invenimus illum Messiam, quod est, si interpreteris,

ὁ Χριστός. (43) Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.
the Christ. And he brought him unto the Jesus.
ille Christus. Et adduxit eum ad Jesum.

Ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς, εἶπε, Σὺ εἶ Σίμων
Beheld and when him the Jesus, he said, Thou art Simon
Intuitus autem eum Jesus, dixit, Tu es Simon

ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς, ὃ
the son of Jona; thou shalt be called Cephas, which (is)
Filius Jonâ; tu vocaberis Cephas, quod (est)

ἑρμηνεύεται, πέτρος. (44) Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰη-
by interpretation, a stone. The next day would the Je-
si interpreteris, petra. Postero die voluit Je-

σοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὑρίσκει Φίλιππον, καὶ
sus go forth into the Galilee; and findeth Philip, and
sus abire in Galilæam; et invenit Philippum, et

λέγει αὐτῷ, Ἀκολούθει μοι. (45) Ἦν δὲ ὁ Φίλιππος ἀπὸ
saith to him, Follow me. Was now the Philip of
dixit ei, Sequere me. Erat autem Philippus ex

Βηθσαϊδὰ, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου. (46) Εὑρίσκει
Bethsaida, of the city of Andrew and Peter. Findeth
Bethsaidâ, civitate Andreæ et Petri. Invenit

Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, Ὃν
Philip the Nathaniel, and saith unto him, (Him) of whom
Philippus Nathanaëlum, et dixit ei, (Illum) de quò

ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν,
wrote Moses in the law and the prophets, we have found,
scripsit Moses in lege et prophetæ, invenimus,

[redacted]

Ἰησοῦν τὸν ἀπὸ Ναζαρέτ. (47) Καὶ εἶπεν αὐτῷ Ναθαναὴλ
Jesus the of Nazareth. And said to him Nathaniel
Jesus ex Nazareth. Et dixit ei Nathanaël

Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; Λέγει αὐτῷ
Out of Nazareth can any good (thing) be? Said to him
Ex Nazarethâ potest aliquid boni esse? Dixit ei

Φίλιππος, Ἔρχου καὶ ἴδε. (48) Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ
Philip, Come and see. Saw the Jesus the Nathaniel
Philippus, Veni et vide. Vidit Jesus Nathanaëlum

ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς.
coming unto him, and said of him, Behold indeed
venientem ad se, et dixit de eo, Ecce verè

Ἰσραηλίτης ἐν ᾧ δόλος οὐκ ἔστι. (49) Λέγει αὐτῷ Να-
an Israelite in whom deceit not is. Said to him Na-
Israëlita in quo dolus non est. Dixit ei Na-

θαναὴλ, Πόθεν με γινώσκεις; Ἀπεκρίθη ὁ Ἰησοῦς
thaniel, Whence me knowest thou? Answered the Jesus
thanaël, Unde me nôsti? Respondit Jesus

καὶ εἶπεν αὐτῷ, Πρὸ τοῦ σε Φίλιππον φωνῆσαι, ὄντα ὑπὸ
and said to him, Before that thee Philip called, being under
et dixit ei, Priusquam te Philippus vocaret, quum esses subter

τὴν συκῆν, εἶδόν σε. (50) Ἀπεκρίθη Ναθαναὴλ καὶ λέγει
the fig tree, I saw thee. Answered Nathaniel and said
ficum, videbam te. Respondit Nathanaël et dixit

αὐτῷ, Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ· σὺ εἶ
unto him, Rabbi, thou art the Son of the God; thou art
ei, Rabbi, tu es Filius Dei; tu es

ὁ βασιλεὺς τοῦ Ἰσραήλ. (51) Ἀπεκρίθη Ἰησοῦς, καὶ εἶπεν
the king of the Israel. Answered Jesus, and said
rex ille Israëli Respondit Jesus, et dixit

αὐτῷ, Ὅτι εἶπόν σοι, εἶδόν σε ὑποκάτω τῆς σύκης,
to him, Because I said to thee, I saw thee under the fig tree,
ei, Quia dicebam tibi, Vidi te sub ficu,

πιστεύεις; Μείζω τούτων ὄψει.
believest thou? Greater (things) (than) these shalt thou see.
credis? Majora istis videbis.

(52) Καὶ λέγει αὐτῷ, Ἀμὴν, ἀμὴν, λέγω ὑμῖν, Ἀπ'
And he said unto him, Verily, verily, I tell you, After
Præterea dixit ei, Amen, amen, dico vobis, Ab

ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους
now thou shalt see the heavens opened, and the angels
hoc videbitis cœlum apertum, et angelos

τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ
of the God ascending and descending upon the Son of the
Dei ascendentes et descendentes super Filium

ἀνθρώπου.
Man.
Hominis.

PAUL'S DEFENCE BEFORE AGRIPPA.

Πραξις, Κεφ. κϛ'.—Acta, Cap. XXVI.—Acts, Chap. XXVI.

(1) Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη, Ἐπιτρέπεταί
Agrippa then unto (the) Paul said, (it) is permitted
Agrippa tum Paulo dixit, permittitur

σοι ὑπὲρ σεαυτοῦ λέγειν. Τότε ὁ Παῦλος ἀπελογεῖτο,
to thee for thyself to speak. Then the Paul defended himself
tibi pro teipso dicere. Tunc Paulus hic defensione usus

ἐκτείνας τὴν χεῖρα. (2) Περὶ πάντων ὧν
extending the hand. Concerning all (things) of which
est extensa manu. Super omnibus de quibus

[redacted]

ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ Ἀγρίππα, ἥγημαι
I am accused by (the) Jews, O, king Agrippa, I think
postulor a Judæis, rex Agrippa, cogito

ἐμαυτον μακάριον μέλλων ἀπολογεῖσθαι ἐπὶ σοῦ
myself happy (that) I am about to defend myself before you
me beatum (quod) sim dicturus apud te

σήμερον· (3) Μάλιστα γνώστην ὄντα σὲ πάντων τῶν
this day: Especially knowing being you in all things which
hodie: Maximè gnarum sciam quod te omnium quæ

κατὰ Ἰουδαίους, εθῶν τε καὶ ζητημάτων. Διὸ
(are) among Jews, manners and the customs. Therefore
(sunt) apud Judæos, rituum et questionum. Ideò

δέομαί σόυ μακροθύμως ἀκοῦσαί μου. (4) Τὴν μὲν οὖν
I pray you patiently to hear me. The truly, therefore,
rogo te (ut) patienter audias me. Itaque vitam

βίωσίν μου τὴν ἐκ νεότητος, την 'απ'
manner of life of me the from (my) youth, the from (the)
actam meam a juventute, a

'αρχῆς γενομένην ἐν τῷ ἔθνει μόυ ἐν Ἰηρο-
beginning which was at first in the nation of me in Jeru-
principio quæque fuit in gente meâ in Hiero-

σολύμοις, ἴσασι πάντες οἱ Ἰουδαῖοι· (5) Προγινώσκοντές με
rusalem, know all the Jews; (That) know me
solymis, sciunt omnes Judæi; (Qui) noverunt me

ἄνωθεν ἐαν θέλωσι μαρτυρεῖν,) ὅτι κατα
from the beginning (if (they) would testify,)· that after
a majoribus (si velint testari,) secundum

την ἀκριβεστάτην αἵρεσιν της ἡμετέρας θρησκείας,
the most rigorous (and) strict of the our sect of religion,
illam exquisitisiman nostræ heresin religionis,

[redacted]

ἔζησα φαρισαῖος (6) Καὶ νῦν ἐπ' ἐλπίδι τῆς
I lived a Pharisee. And now for hope which the (was)
vixisse Pharisæum. Vero nunc ob spem

πρὸς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ,
unto the fathers (of the) promise constituted by the God,
patribus promissionis factæ a Deo,

ἕστηκα(Defective) κρινόμενος· (7) Εἰς ἣν το δωδεκάφυλον
I stand (and) am judged; To which the twelve tribes
sto in judicium; Ad quem duodecim tribus

ἡμῶν ἐν ἐκτενία νύκτα και ἡμέραν λατρεῦον ἐλπίζει καταντῆσαι·
of us constantly night and day serving hope to come;
nostræ perpetuo nocte et die servientis sperant perventuras;

περὶ ἧς ἐλπίδος ἐγκαλοῦμαι, βασιλεῦ Ἀγρίππα, ὑπὸ τῶν Ἰουδαίων.
for which hope I am accused, O king Agrippa, by the Jews.
de quâ spe postular, rex Agrippa, a Judæis.

(8) Τί ἄπιστον κρίνεται παρ' ὑμῖν, εἰ ὁ
Why incredible should (it) be judged by you, that the
Quid incredibile judicatur apud vos, quòd

Θεὸς νεκροὺς ἐγείρει; (9) Ἐγὼ μὲν οὖν
God should raise up (the) dead? I even therefore
Deus excitet mortuos? (Ego) equidem statueram

ἐμαυτῷ, πρὸς το ὄνομα Ἰησοῦ τοῦ Ναζωραίου
with myself, against the name of Jesus of the Nazareth
apud adversus nomen Jesu Nazareni

δεῖν πολλὰ ἐναντία πρᾶξαι. (10) Ὃ και
taught many (things) hostile to practice. Which also I
multa contraria facere. Quod etiam

ἐποίησα ἐν Ἱεροσολύμοις και πολλοὺς τῶν ἁγίων ἐγὼ φυλακαῖς
performed in Jerusalem, and many of the saints I in prisons
feci in Hierosolymis, et multus sanctorum ego carceribus

[redacted]

κατέκλεισα, τὴν παρὰ τῶν 'αρχιερέων ἐξουσίαν
confined, which from the Chief Priests, authority
inclusi, a principibus Sacerdotum, potestate

λαβών· ἀναιρουμένων τε αὐτῶν
having obtained; being put to death and when they
accepta; interimerentur et quam

κατήνεγκα ψῆφον. (11) Καὶ κατὰ πάσας τὰς συναγωγὰς
I gave against (them my) voice. And in all the synagogues
tuli (ab eis) suffragium. Ac per omnes synagogas

πολλάκις τιμωρῶν αὐτοὺς, ἠνάγκαζον βλασφημεῖν·
often punishing them, I compelled (them) to blaspheme;
sepe puniens ipsos, coegi ad blasphemandum;

περισσῶς τε ἐμμαινόμενος αὐτοῖς, ἐδίωκον ἕως
exceedingly and being mad against them, I persecuted them
supramodum et furens adversus eos, persequutus sum

καὶ τὰς ἔξω πόλεις. (12) 'Εν οἷς καὶ πορευόμενος
even also (to) the foreign cities. Thro' which as I passed
etiam in exteras civitates. Inter quæ etiam proficiscens

εἰς τὴν Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ
into the Damascus with authority and commission from
Damascum cum potestate et procuratione a

τῶν 'αρχιερέων, (13) 'Ημέρας μέσης, κατὰ τὴν ὁδὸν, εἶδον,
the Chief Priests, Day at mid, in the way, I saw,
principibus sacerdotum, Die medio, in via, vidi,

βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου,
O king, from heaven above the brightness (of) the sun,
rex, cœlitus quæ superans splendorem solis,

περιλάμψαν με φῶς καὶ τοὺς σὺν ἐμοὶ πορευομένους.
shining around me a light, and those with me journeying.
circumfudit me lucem, et eos cum me iterfaciebant

[redacted]

(14) Πάντων δὲ καταπεσόντων ἡμῶν εἰς τὴν γῆν,
All and when having fallen of us upon the earth,
Omnes autem quum decidissemus in terram,

ἤκουσα φωνὴν λαλοῦσαν πρός με, καὶ λέγουσαν τῇ 'Ε-
I heard a voice speaking unto me, and saying (in) the He-
audivi vocem alloquentem me, ac decentum He-

βραΐδι διαλέκτῳ, Σαοὺλ, Σαοὺλ, τί με διώκεις;
brew dialect, Saul, Saul, why me persecutest (thou)?
braica lingua, Saul, Saul, quid me persequeris?

σκληρόν σοι πρὸς κέντρα λακτίζειν. (15) 'Εγὼ δὲ εἶπον,
Hard for you against (such) power to kick. I and said,
duram tibi contra stimulos calctrare. Ego autem dixi,

Τίς εἶ Κύριε; ὁ δὲ εἶπεν, 'Εγώ εἰμι 'Ιησοῦς ὃν
Who art (thou,) Lord? he and said, I am Jesus whom
Quis es, Domini? ille et dixit, Ego sum Jesus quem

σὺ διώκεις. (16) 'Αλλὰ ἀνάστηθι, καὶ στῆθι ἐπὶ τοὺς πόδας
thou persecutest. But rise up, and stand upon the feet
persequeris Sed exsurge, et sta in pedes

σου, εἰς τοῦτο γὰρ ὤφθην σοι, προχειρίσασθαι
of you, for this because I have come to you, to choose
tuos, idcirco enim apparui tibi, designarem

σε ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες,
you a minister and witness the things which thou hast seen
ministrum ac testum tum eorum quæ vidisti,

ὧν τε ὀφθήσομαί σοι, (17) 'Εξαιρούμενός σε
the things and I will show to you, Delivering you
tum eorum quibus apperebo tibi, Eruens te

ἐκ τοῦ λαοῦ καὶ τῶν ἐθνῶν εἰς οὓς νῦν σε ἀποστέλλω.
from the people and the heathen unto whom now you I send.
ex hoc populo et gentibus ad quod nunc te mitto.

[redacted]

(18) Ἀνοῖξαι ὀφθαλμοὺς αὐτῶν τοῦ ἐπιστρέψαι ἀπὸ σκότους
To open (the) eyes of them to turn from darkness
Ut aperias oculos eorum (et) convertas (eos) a tenebris

εἰς φῶς, καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, τοῦ
unto light, and the power of the Satan unto the God, that
ad lucem, et (a) potestate Satanæ ad Deum, ut

λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν, καὶ κλῆρον
they receive to them remission of offences, and a share
accipiant remissionem peccatorum, et sortem

ἐν τοῖς ἡγιασμένοις πίστει τῇ εἰς ἐμέ.
among them who are sanctified by faith which (is) in me.
inter illos sanctificatos per fidem quæ est in me.

(19) Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ ἐγενόμην ἀπειθὴς τῇ
Whence, O king Agrippa, not I was disobedient (to) the
Unde, rex Agrippa, non fui rebellis illi

οὐρανίῳ ὀπτασίᾳ. (20) Ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτον καὶ
heavenly vision. But (to) those in Damascus first and
cœlesti apparitioni. Sed iis (qui sunt) Damasci primum et

Ἱεροσολύμοις, εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας, καὶ
at Jerusalem in all and the coasts of the Judea, and
Hierosolymis in omnes et regione Judeæ, et

τοῖς ἔθνεσιν, ἀπαγγέλλων μετανοεῖν
(then) to the Gentiles, showing (that they) might repent
(deinde) Gentibus, anunciavi ut resipiscerent

καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν, ἄξια τῆς
and turn unto the God, (and) worthy of the
et converterent (se) ad Deum, convenientia

μετανοίας ἔργα πράσσοντας. (21) Ἕνεκα τούτων με οἱ Ἰουδαῖοι
repentance works do. For which me the Jews
resipicentiæ opera facientes. Horum causâ me Judæi

[redacted]

συλλαβόμενοι ἐν τῷ ἱερῷ ἐπειρῶντο διαχειρίσασθαι.
have seized in the temple (and) attempted to kill (me).
comprehensum (in) templum tentârunt interficere (me).

(22) Ἐπικουρίας οὖν τυχὼν τῆς παρὰ τοῦ Θεοῦ,
Assistance therefore having obtained from the God,
Auxilium sed nactus a Deo,

ἄχρι τῆς ἡμέρας ταύτης ἕστηκα μαρτυρούμενος μικρῷ τε καὶ
to this day thus I continue testifying to small both and
in hanc diem usque perstiti testificans parvis tum tum

μεγάλῳ, οὐδὲν ἐκτὸς λόγων ὧν τε οἱ προφῆται
great, nothing than saying which both the prophets
magnis, nec quicqam dicens quæ prophetæ

ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς
did say should come and Moses.
prædixerunt futura ac Moses.

DIVES AND LAZARUS—Luke XVI. 19–31.

(19) Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν
A man and who was rich, and clothed (in) purple

καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. (20)
and fine linen, (and) feasted by day sumptuously.

Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο
A beggar and who was named Lazarus, who was thrown

πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος, (21) Καὶ ἐπιθυμῶν
before the gate of the other full of ulcers, And desired

χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
to be fed with the crumbs which fell from the table

[redacted]

τοῦ πλουσίου ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον
(of) the rich (man,) but also the dogs came (and) licked

τὰ ἕλκη αὐτοῦ. (22) Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχον,
the sores of him. It came to pass and died the beggar,

καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ
and was carried he by the angels into the bosom of the

Αβρααμ, ἀπέθανε δὲ καὶ ὁ πλούσιος καὶ ἐτάφε.
Abraham, died and also the rich (man) and was buried.

(23) Καὶ ἐν τῷ ᾄδῃ* ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων
And in the hell he lifted the eyes of him, being

ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον
in torment, seeing the Abraham at a distance and Lazarus

ἐν τοῖς κόλποῖς αὐτοῦ. (24) Καὶ αὐτὸς φωνήσας εἶπε, Πάτερ
in the bosom of him. And he crying said, Father

Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λάζαρον ἵνα
Abraham, have mercy on me, and send Lazarus that he

βάψῃ τὸ ἄκρον τοῦ δακτύλοῦ αὐτοῦ ὕδατος, καὶ καταψύξῃ
may dip the tip of the finger of him in water, and cool

τὴν γλῶσσάν μοῦ· ὅτὶ ὀδυνῶμαὶ ἐν τῇ φλογὶ ταύτῃ.
the tongue of me; for I am tormented in the flame this.

(25) Εἶπε δὲ Ἀβραὰμ, Τέκνον, μνησθῆται ὅτι ἀπέλαβες σύ
Said and Abraham, Son, remember that received you

τὰ 'αγαθα σοῦ ἐν τῇ ζωῇ σοῦ, καὶ Λαζαρος
the good things of you in the life of you, and Lazarus

ὁμοίως τὰ κακὰ, νῦν δὲ ὅδε παραλεῖται, σύ
likewise the evil things, now and here he is comforted, you

* Literally, *unseen*, the *invisible* abode of the dead—derived from εἴδω, *to see*.

δὲ οδυνᾶσαι· (26) Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ
and tormented; And besides all this between us and

ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες
you a gulf very great is placed, so that they who would

διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς, μὴ δύνωνται, μηδὲ οἱ
pass from this place to you, not can, neither those

ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. (27) Εἶπε δὲ, Ἐρωτῶ οὖν
from that to us can pass. He said then, I pray therefore

σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ
thee, father, that thou wilt send him to the house of the

πατρός μοῦ· (28) Ἔχω γὰρ πέντε ἀδελφοὺς, ὅπως διαμαρτύρηται
father of me; I have for five brethren, that he witness

αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τοπὸν τοῦτὸν τῆς
to them, that not also they come into the place this of the

βασάνοῦ. (29) Λέγει αὐτῷ Ἀβραὰμ, Ἔχουσι Μωσέα καὶ
torment. Said to him Abraham, They have Moses and

τοὺς προφήτας, ἀκουσάτωσαν αὐτῶν. (30) Ὁ δὲ εἶπεν, Οὐχί,
the prophets, let them hear them. He and said, Nay,

πάτερ Ἀβραὰμ, ἀλλ' ἐὰν τὶς ἀπὸ νεκρῶν πορευθῇ
father Abraham, but if any one from the dead should go

πρὸς αὐτοὺς, μετανοήσουσιν. (31) Εἶπε δὲ αὐτῷ, Εἰ
unto them, they would repent. He said and to him, If

Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐὰν τὶς ἐκ
Moses and the prophets not they hear, neither if any one from

νεκρῶν ἀναστῇ, πεισθήσονται.
the dead should arise, will they be persuaded.

[redacted]

MATTHEW XXIII. 34–39.

(34) [1]Διὰ τοῦτο,[2] ἰδοὺ, ἐγὼ ἀποστέλλω[3] πρὸς ὑμᾶς προφήτας, καὶ
Wherefore, behold, I send unto you prophets, and
Propterea, ecce, ego mitto ad vos prophetas, et

σοφοὺς, καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτεν-
wise (men) and scribes; and (some) of them shall ye
sapientes (viros) et scribas; et (nonnullos) ex ipsis trucid-

εῖτε[4] καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε
kill and crucify, and (some) of them shall ye scourge
abitis et crucifigetis, et (nonnullos) ex ipsis flagellabitis

ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε[5] ἀπὸ πόλεως εἰς
in the synagogues of you, and persecute from city unto
in conventibus vestris, et persequemini ab urbe, in

πόλιν· (35) [7]Ὅπως ἔλθῃ[6] ἐφ' ὑμᾶς πᾶν[7] αἷμα δίκαιον,
city; That may come upon you all blood the righteous,
urbem; Ut veniat super vos omnis sanguis justus,

ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου,
shed upon the earth, from the blood of Abel the righteous,
effusus super terram, à sanguine Abel justi,

ἕως τοῦ αἵματος Ζαχαρίου, υἱοῦ Βαραχίου, ὃν
until the blood of Zacharias, son of Barachias, whom
usque ad sanguinem Zachariæ, filii Barachiæ, quem

[1] Jesus says this, speaking of Jerusalem; it is a beautiful passage.
[2] Literally, *through this*—also, PROPTEREA, *on account of these things.*
[3] Compound of ἀπὸ and στέλλω—*send away.*
[4] From ἀποκτείνω. [5] From διώκω. [6] From ἔρχομαι.
[7] Greenfield says, "I. e., αἷμα πάντων τῶν δικαίων"—*the blood of all the just.*

[redacted]

ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. (36) Ἀμὴν
ye slew between the temple and the altar. Verily,
occidistis inter templum et altare. Amen,

λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν
I say (unto) you, shall come these (things) all upon the
dico vobis, venient hæc omnia super

γενεὰν ταύτην. (37) Ἱερουσαλὴμ, Ἱερουσαλὴμ, ἡ ἀποκτείνουσα
generation this. Jerusalem, Jerusalem, (thou) that killest
ætatem istam. Jerusalem, Jerusalem, (tu) qui trucidas

τοὺς προφήτας, καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν,
the prophets, and stonest them (that are) sent unto thee,
prophetas, et lapidatrix* eorum (qui sunt) missi ad te,

ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν
how often would I have gathered the children of you, in
quoties volui congregare liberos sui,

τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ
like manner as gathereth a hen the chickens of her under
quemadmodum congregat galina pullos suos sub

τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε; (38) Ἰδοὺ, ἀφίεται† ὑμῖν
the wings, and not ye would! Behold, is left (to) you
alas, et noluistis! Ecce, relinquetur vobis

ὁ οἶκος ὑμῶν ἔρημος. (39) Λέγω γὰρ ὑμῖν, Οὐ μὴ
the house of you desolate. I say for (unto) you, In no wise
domus vestra deserta. Dico enim vobis, Nequaquam

με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος
me shall ye see after now until shall ye say, Blessed (is he)
me videbitis ab hoc usquedum dicatis, Benedictus

ὁ ἐρχόμενος‡ ἐν ὀνόματι Κυρίου.
that cometh in the name of the Lord.
qui venit in nomine Domini.

*A stoner of them. †From ἀφίημι. ‡Lit. *the one coming*.

[redacted]

MATTHEW XIX. 27–30.

(27) Τότε ἀποκριθεὶς* ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς
Then answering the Péter said (to) him, Behold, we
Tum respondens Petrus dixit ei, Ecce, nos

ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σου· τί ἄρα
have forśaken all, and followed thee; what, therefore,
relinquimus omnia, et sequuti sumus te; quid ergo

ἔσται ἡμῖν; (28) Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν
will there be to us? The and Jesus said unto them, Verily
erit nobis? Autem Jesus dixit illis, Amen

λέγω ὑμῖν, ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ
I say (unto) you, that ye which have followed me, in the
dico vobis, vos qui sequuti estis me, in

παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ
regeneration, when shall sit the son of the man upon the
regeneratione, quum sederit filius hominis in

θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα
throne of the glory of him, shall sit and ye upon twelve
throno gloriæ suæ, sedebitis etiam vos super duodecim

θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. (29)
thrones, judging the twelve tribes of the Israel.
thronos, judicantes duodecim tribus Israël.

Καὶ πᾶς ὃς ἀφῆκεν† οἰκίας, ἢ ἀδελφοὺς, ἢ ἀδελφὰς,
And all who have forsaken houses, or brothers, or sisters,
Et omnis qui reliquerit domos, aut fratres, aut sorores,

* From ἀποκρίνομαι. † From ἀφίημι.

[redacted]

ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγρούς,
or father, or mother, or wife, or children, or lands,
aut patrem, aut matrem, aut uxorem, aut liberos, aut agros,

ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται,
on account of the name of me, an hundred fold shall re-
ob nominis mei, centuplicia accipiet,

καὶ ζωὴν αἰώνιον κληρονομήσει. (30) Πολλοὶ, δὲ
ceive, and life everlasting shall inherit. Many, however
et vitam æternam hæreditatis. Multi, autem,

ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι.
shall be first, last; and last, first.
erunt primi, ultimi; et ultimi, primi.

ST. LUKE XV. 1–7.

(1) Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ,
Were but coming to him all the publicans and the sinners,
Autem accederunt ad eum omnes publicani et peccatores,

ἀκούειν αὐτοῦ. (2) Καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ Γραμ-
to hear him. And murmured the Pharisees and the
audire eum. Et murmurabant Pharisæi et

ματεῖς, λέγοντες, Ὅτι οὗτος ἁμαρτωλοὺς προσδέχεται, καὶ συνεσθίει
Scribes, saying, That he sinners receives and (he) eats
Scribæ, dicentes, Ut hic peccatores recipit, et edit

αὐτοῖς. (3) Εἶπε δὲ πρὸς αὐτοὺς τὴν παρα-
(with) them. He spake, nevertheless, unto them the para-
(cum) illis. Loquutus est, autem, ad eos para-

[redacted]

βολὴν ταύτην, λέγων· (4) Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν
ble this, saying; What man of you having an hun-
bolam hanc, dicens; Quis homo ex vobis habens cent-

πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει
dred sheep, and if he loose one of them, not doth leave
um oves, et perdiderit unam ex illis, non relinquit

τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ
the ninety nine in the wilderness, and go after
illas nonaginta novem in deserto, et abit ad

τὸ ἀπολωλὸς, ἕως εὕρῃ αὐτό; (5) Καὶ εὑρὼν ἐπιτίθησιν
the lost, until he find it? And finding (it) he layeth
perditam, usquedum invenerit eam? Et nactus (eam) imponit

ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων, (6) Καὶ ἐλθὼν
(it) upon the shoulders of him rejoicing, And having
(eam) super humeros suos gaudens, Et veniens

εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ
come into the house, he calleth together the friends and
in domo (suo) convocat amicos et

τοὺς γείτονας, λέγων αὐτοῖς, Συγχάρητέ μοι, ὅτι εὗρον
the neighbors, saying to them, With rejoice me, for I have
vicinos dicens eis, Gratulamini mihi, nempe

τὸ πρόβατόν μου τὸ ἀπολωλός. (7) Λέγω ὑμῖν,
found the sheep of me that was lost. I say unto you,
inveni ovem meam quæ perierat. Dico vobis,

ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ, ἐπὶ ἑνὶ ἁμαρτωλῷ
that likewise joy shall be in the heaven, over one sinner
ut etiam gaudium erit in cœlo super uno peccatore

[redacted]

μετανοοῦντι, ἢ ἐπὶ ἐννενηκονταεννέα δικαί-
that repenteth, (more) than over ninety nine just
resipiscente, magis quàm super nonaginta novem jus-

οις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας.
(persons), which no need have of repentance.
tis, qui non opus habent resipiscentiæ.

ST. LUKE XV. 11–32.

(11) Εἶπε δέ, Ἄνθρωπός τις εἶχε δύο υἱούς, (12) Καὶ εἶπεν
He said and, A man certain had two sons, And said
Ait autem, Homo quidam habebat duos filios, Et dixit

ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ
the younger of them to (his) father, Father, give to me that
junior illorum patri, Pater, da mihi

ἐπιβάλλον μέρος τῆς οὐσίας. Καὶ δι-
falleth (to me) the portion of the property. And he
attinentem (ad me) partem substantiæ. Et par-

εῖλεν αὐτοῖς τὸν βίον. (13) Καὶ μετ' οὐ πολλὰς
divided to them the living (of him.) And with not many
titit eis illam vitam. Et post non multos

ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν
days collecting together all the younger son departed
dies congestens omnibus junior filius egressus est

εἰς χώραν μακράν· καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ
into country a distant; and there wasted the goods of him
in regionem longinquam; et illic dissipavit substantiam suam

[redacted]

ζῶν ἀσώτως. (14) Δαπανήσαντος δὲ αὐτοῦ
living with luxurious. He had consumed but when of him
vivendo profusè. Consumpsisset autem quum

πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην.
(goods) all, there came famine a mighty in the land that;
omnia, orta est fames valida in regione illâ;

καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. (15) Καὶ πορευθεὶς ἐκολλήθη
and he began to be in want. And he went and joined
et ipse cœpit defici. Et abiens et adhæsit

ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ
himself to one of the citizens of the country that; and
uni ex civibus regionis illus; et

ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. (16) Καὶ
he sent him into the fields of him to feed swine. And
missit eum in agros suos pascere porcos. Et

ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον
he wished to fill the belly of him with the husks that did eat
desiderabat implere ventrem suum siliquis quas edebant

οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ. (17) Εἰς ἑαυτὸν
the swine; and no one did give to him. Unto himself
porci; et nemo dabat ei. Ad sè

δὲ ἐλθὼν, εἶπε, Πόσοι μίσθιοι τοῦ πατρός
however coming, he said, How many servants of the father
autem redens, ait, Quotquot mercenarii patris

μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;
of me abound in bread, I however with want perish?
mei abundant panibus, ego autem fame pereo?

(18) Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ
Arising I will go unto the father of me, and will say
Surgens proficiscar ad patrem mei, et dicam

[redacted]

αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ
unto him, Father, I have sinned against the heaven and
ei, Pater, peccavi in cœlum et

ἐνώπιόν σου· (19) Καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι
in the sight of you; And no more am worthy to be called
in conspectu suo; Et non amplius sum dignus vocari

υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.
the son of you; make me as one of the servants of you.
filius tuus; fac me ut unum (ex) mercenariis tuis.

(20) Καὶ ἀναστὰς, ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι
And arising, he came unto the father of him. Yet
Et surgens, venit ad patrem ejus. Quum

δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ
however way off a great he was, saw him the father of him
autem adhuc longè abesset, vidit eum pater ejus

καὶ ἐσπλαγχνίσθη· καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον
and had compassion; and running fell upon the neck
et misericordiam habuit; et accurrens incidit in collum

αὐτοῦ καὶ κατεφίλησεν αὐτόν. (21) Εἶπε δὲ αὐτῷ ὁ υἱὸς,
of him and kissed him. Said and to him the son,
ejus et deosculatus est eum. Dixit autem ei filius,

Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν
Father, I have sinned against the heaven and in the sight
Pater, peccavi in cœlum et in conspectu

σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.
of you, and no more am worthy to be called the son of you.
tuo, et neque amplius sum dignus vocari filius tuus.

(22) Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε
Said but the father unto the servants of him, Bring
Dixit autem pater ad servos suos, Afferte

[redacted]

τὴν στολὴν τὴν πρώτην, Καὶ ἐνδύσατε αὐτὸν, καὶ δότε
the robe the best, And put (it) upon him, and give
stolam illam præcipuam, Et induite eum, et indite

δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας.
a ring to the hand of him, and shoes to the feet.
annulum in manum ejus, et soleas in pedes.

(23) Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ
And bring the calf the fatted (and) kill (it,) and
Et afferrentes vitulum illum saginatum mactate, et

φαγόντες εὐφρανθῶμεν· (24) Ὅτι οὗτος ὁ υἱός μου νεκρὸς
eating let us be merry; For this the son of me dead
edentes exhilaremur; Quia iste filius mei mortuus

ἦν καὶ ἀνέζησε, καὶ ἀπολωλὼς ἦν καὶ εὑρέθη.
was and is alive (again), and lost he was and is found.
erat et revixit, et perierat et inventus est.

Καὶ ἤρξαντο εὐφραίνεσθαι. (25) Ἦν δὲ ὁ υἱὸς αὐτοῦ
And they began to be merry. Was now the son of him
Et cœperunt sese exhilararet. Erat autem filius ejus

ὁ πρεσβύτερος ἐν ἀγρῷ, καὶ ὡς ἐρχόμενος ἤγγισε τῇ
the elder in the field, and as coming he drew near to the
senior in agro, et ut veniens appropinquavit

οἰκίᾳ ἤκουσε συμφωνίας καὶ χορῶν. (26) Καὶ προσκαλεσάμενος
house he heard music and dancing. And calling
domui audivit concentum et choros. Et vocatum

ἕνα τῶν παίδων αὐτοῦ, ἐπυνθάνετο τί εἴη ταῦτα;
one of the children of him, he asked what were these
unum (ex) pueris ejus, interrogavit est quid essent

(27) Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου
(things?) He and said to him, That the brother of you
hæc? Is autem dixit ei, Frater tuus

[redacted]

ἥκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
is come, and hath killed the father of you the calf the
venit, et mactavit pater tuus vitulum illum

σιτευτὸν, ὅτι ὑγιαίνοντα αὐτὸν · ἀπέλαβεν. (28) Ὠργίσθη
fatted, for safe him (he) hath received. He was angry
saginatum, quia tutum eum recepit. Indignatus est

δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ οὖν πατὴρ αὐτοῦ
and, and not would come in. The therefore father of him
autem, et non voluit introire. Ergo pater ipsius

ἐξελθὼν παρεκάλει αὐτόν. (29) Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
coming out entreated him. He but answering said to the
egressus hortatus est eum. Ipse vero respondens dixit

πατρί· Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε
father; Behold how many years I serve thee, and at no time
patri; Ecce tot annos servio tibi, et nunquam

ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε
the commands of you have I transgressed, and to me never
mandatum tuum sum transgressus, et mihi nunquam

ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.
gavest thou a kid, that with the friends of me I might make
dedisti hœdum, ut cum amicis meis oblectarer.

(30.) Ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών
merry. When but the son of you this, that hath devoured
Cùm sed filius tuus iste, qui devoravit

σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας
of you the living with harlots was come, thou hast killed
tuam vitam cum meretricibus venit, mactâsti

αὐτῷ τὸν μόσχον τὸν σιτευτόν. (31) Ὁ δὲ εἶπεν αὐτῷ,
for him the calf the fatted. He and said unto him,
ei vitulum illum saginatum. Ipse verò dixit ei,

[redacted]

Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ, σά
Son, thou always with me art. and all that (is) mine, thine
Fili, tu semper mecum es et omnia mea, tua

ἐςιν. (32.) Εὐφρανθῆναι, δὲ, καὶ χαρῆναι ἔδει,
is. To rejoice, therefore, and to be glad it was meet,
sunt. Exhilarari, vero, et gaudere opportebat,

ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ
for the brother of you this dead was, and liveth; and
quia frater tuus iste mortuus erat, et revixit; etiam

ἀπολωλὼς ἦν, καὶ εὑρέθη!
lost he was, and is found!
perierat et inventus est!

ROMANS III. 21–26.

(21) Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ
Now but without the law the righteousness of God is
Nunc verò absque lege justitia Dei

πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
manifested, being witnessed by the law and the
manifesta est, testificata à lege ac

προφητῶν· (22) Δικαιοσύνη δὲ Θεοῦ διὰ πίστεως
prophets; Even the righteousness of God by faith of
prophetis; Inqam justitia Dei per fidem

Ἰησοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας·
Jesus Christ, unto all and upon all that believe;
Jesu Christi, in omnes et super omnes qui credunt;

οὐ γάρ ἐστι διαστολή. (23) Πάντες γὰρ ἥμαρτον καὶ
no for there is difference. All for have sinned and
non enim est distinctio. Omnes enim pecaverunt ac

[redacted]

ὑστεροῦνται τῆς δόξης Θεοῦ. (24) Δικαιούμενοι δωρεὰν
come short of the glory of God. Being justified freely
deficiunter gloriâ Dei. Justificati gratis

τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν
by the of him grace through the redemption that (is) in
ejus gratiâ per redemptionem quæ

Χριστῷ Ἰησοῦ· (25) Ὃν προέθετο ὁ Θεὸς ἱλαστήριον
Christ Jesus: Whom hath set forth the God a propitiation
Christo Jesu; Quem proposuit Deus placamentum

διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς
through the faith in the of him blood, to declare the
per fidem in ipsius sanguine, ad demonstrandam

δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων
righteousness of him, for the remission of the past
justitiam suam, per remissionem quæ antecesserunt

ἁμαρτημάτων, (26) Ἐν τῇ ἀνοχῇ τοῦ Θεοῦ,
sins, Through the forbearance of the God,
peccatorum, Per tolerante Dei,

πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
for to declare the righteousness of him at the present
ad demonstrandam justitiam suam presenti

καιρῷ· εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦντα τὸν
time; that might be he just, and the justifier of him
tempore; ut sit ipse justus, et justificans eum

ἐκ πίστεως Ἰησοῦ.
which believeth in Jesus.
qui est ex fide Jesu.

[redacted]

ROMANS V. 6–12, 18, 21.

(6) Ἔτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν, κατὰ καιρὸν
Yet for Christ, being we weak, by time
Adhuc enim Christus, existentibus nobis infirmis, in tempore

ὑπὲρ ἀσεβῶν ἀπέθανε. (7) Μόλις γὰρ ὑπὲρ δικαίου
for the impious died. Scarcely for for righteous
pro impiis mortuus est. Vix enim pro justo

τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις
person will one die; for yet the good (man) possibly one
quis moritur; pro enim bono forsitan quis

καὶ τολμᾷ ἀποθανεῖν. (8) Συνίστησι δὲ τὴν ἑαυτοῦ
even would dare to die. Commendeth but the of himself
et audeat mori. Commendat sed illam ipsius

ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι, ἔτι ἁμαρτωλῶν
love unto us the God, since, yet sinners
charitatem in nobis Deus, quoniam, adhuc peccatoribus

ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. (9) Πολλῷ
being we, Christ for us died. Much
existentibus nobis, Christus pro nobis mortuus est. Multo

οὖν μᾶλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ,
therefore more, being justified now in the blood of him,
igitur magis, justificati nunc in sanguine ipsius,

σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. (10) Εἰ γὰρ
we shall be saved by him from the wrath. If for
servabimur per ipsum ab irâ. Si enim

ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ
enemies being we were reconciled to the God by the
inimici existentes reconciliati sumus Deo per

[redacted]

θανάτου τοῦ υἱοῦ αὐτοῦ, πολλῷ μᾶλλον, καταλλαγέντες
death of the son of him, much more, being reconciled,
mortem filii ejus, multo magis, reconciliati,

σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ. (11) Οὐ μόνον
shall we be saved by the life of him. Not only (that)
servabimur in vitam ipsius. Non solum

δὲ,* ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου
and, but also (are) glorying in the God through the Lord
autem, sed etiam gloriantes in Deo per Dominum

ἡμῶν, Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν
of us, Jesus Christ, by whom now the reconciliation
nostrum, Jesum Christum, per quem nunc reconciliationem

ἐλάβομεν. (12) Διὰ τοῦτο ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ
we have received. Wherefore as by one man the
accepimus. Propterea sicut per unum hominum

ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος,
sin into the world came, and by the sin the death,
peccatum in mundum venit, et per peccatum mors,

καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες
and so upon all men the death passeth, for that all
et sicut in omnes homines mors pertransit, in quo omnes

ἥμαρτον.
have sinned.
peccaverunt.

(18) Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους
Therefore as by one offence (came) upon all men
Igitur sicut per unam offensam in omnes homines

* Translate the δὲ before οὐ—δὲ οὐ μόνον, &c.

[redacted]

εἰς κατάκριμα· οὕτω καὶ δι' ἑνὸς δικαιώματος,
unto judgment; so also by one righteous (the free
in condemnationem; sic et per unum justitium

εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς.
gift came) upon all men unto justification of life.
in omnes homines ad justificationem vitæ.

* * * * * *

(21) Ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ
That as hath reigned the sin unto the death, so even
Ut sicut regnavit peccatum in morte, ita et

ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν
the grace might reign through righteousness unto life
gratia regnaret per justitiam in vitam

αἰώνιον, διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.
eternal, by Jesus Christ the Lord of us.
æternam, per Jesum Christum Dominum nostrum.

Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον ὥστε τὸν υἱὸν αὐτοῦ
So for loved the God the world that the son of him
Ita enim dilexit Deus mundum ut filium ejus

τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν
the only begotten he gave, that all who believe in him
unigenitum dederit, ut omnes qui credunt in eum

μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον
not might perish but have life eternal.—*John iii.* 16.
non pereant sed habeant vitam æternam.

[redacted]

SCRIPTURE TEXTS ON DIFFERENT SUBJECTS.

Δεῦτε πρός με πάντες οἱ κοπιῶντες καὶ πεφορτισ-
Come unto me all (ye) that (are) laboring and are heavy
Venite ad me omnes qui fatigati et onerati

μένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
laden, and I will give rest to you.—*Matthew xi.* 28.
estis, et ego dabo requiem vobis.

Καὶ καθ' * ὅσον ἀπόκειται τοῖς † ἀνθρώποις ἅπαξ ἀποθανεῖν,
And as it is appointed to thees men once to die,
Et sicut statutum est hominibus semel mori

μετὰ δὲ τοῦτο κρίσις· Οὕτως ὁ Χριστὸς ἅπαξ προσενεχθεὶς
after however the judgment; So the Christ once offered
post vero hoc judicium; Ita Christus semel oblatus

εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας ἐκ δευτέρου χωρὶς
for the many to bear the sins for a second time without
multorum attollere peccata secundo absque

ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.
sin he shall appear to those looking for him unto salvation.
peccato conspicietur eis expectantis eum ad salutem.
Hebrews ix. 27, 28.

Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ
The for wages of the sin (is) death, the but gift of the
Nam stipendia peccati mors, at donatio

Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.
God life eternal through Christ Jesus the Lord of us.
Dei vita æterna in Christo Jesu Domino nostro.
Romans vi. 23.

* Contraction of καθώς, conjunction.
† *These men*—the Priesthood of Aaron.

19

[redacted]

(6) Τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
To be for minded of the flesh (is) death, to be but
Nam prudentia carnis (est) mors, at

φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη. (7) Διότι τὸ
minded of the spirit (is) life and peace. Because the
prudentia spiriti (est) vita et pax. Propterea

φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν. Τῷ γὰρ νόμῳ
mind of flesh (is) enmity against God. To the for law
prudentia carnis (est) inimica in Deum. Nam legi

τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται. (8) Οἱ
of the God not is subject, neither indeed can (it) be. Those
Dei non subjicitur, nec enim potest. Qui

δὲ ἐν σαρκὶ ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.
but in the flesh being, God to please not can.
at in carne existentes, Deo placere non possunt.
Romans viii. 6–8

(38) Πέπεισμαι γὰρ ὅτι οὔτε θάνατος, οὔτε ζωή, οὔτε
I am persuaded for that neither death, nor life, nor
Persuasus sum enim ut neque mors, neque vita, neque

ἄγγελοι, οὔτε ἀρχαί, οὔτε δυνάμεις, οὔτε ἐνεστῶτα
angels, nor principalities, nor powers, nor things present,
angeli, neque principatus, neque potestates, neque instantia,

οὔτε μέλλοντα, (39) Οὔτε ὕψωμα, οὔτε βάθος,
nor things to come, Nor height, nor depth,
neque futura, Neque altitudo, neque profunditas,

οὔτε τις κτίσις ἑτέρα, δυνήσεται ἡμᾶς χωρίσαι
nor any creature other, shall be able us to separate
neque aliqua creatura alia, poterit nos separare

[redacted]

ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ
from the love of the God, which (is) in Christ Jesus the
à charitate Dei, quæ (est) in Christo Jesu

Κυρίῳ ἡμῶν.
Lord of us.—*Romans viii.* 38, 39.
Domino nostro.

(10) Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ
Thou but why judgest the brother of you? or also thou
Tu autem cur judicas fratrem tuum? aut etiam tu

τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα
why set at nought the brother of you? all for shall stand
cur pro nihilo habes fratrem tuum? omnes enim sistemur

τῷ βήματι τοῦ Χριστοῦ. (11) Γέγραπται γάρ, Ζῶ
at the tribunal of the Christ. It is written for, (As) live
tribunali Christi. Scriptum est enim, vivo

ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ
I, saith the Lord, that to me shall bend every knee, and
ego, dicit Dominus, ut mihi flectet omne genu, et

πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. (12) Ἄρα οὖν ἕκαστος
every tongue shall confess to the God. So then every one
omnis lingua confitebitur Deo. Itaque unusquisque

ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.
of us concerning himself an account shall give to the God.
nostrûm de seipso rationem reddet Deo.
Romans xiv. 10–12.

(9) Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν
The but little than (the) angels made lower we see
Illum autem breve quid præ angelis minoratum videmus

[redacted]

Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ
Jesus, for the suffering of the death, with glory and honor
Jesum, propter passionem mortis, gloriâ et honore

ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύση-
crowned, that by the grace of God for every one should
coronatum, ut gratia Dei pro omnibus gus-

ται θανάτου. (10) Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ
taste death. It became for him, for whom (are) the
taret mortem. Decebat enim eum, propter quem

πάντα, καὶ δι' οὗ τὰ πάντα πολλοὺς υἱοὺς
all (things,) and by whom the all (things are) many sons
omnia, et per quem omnia multos filios

εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν
unto glory in bringing, the captain of the salvation of them
in gloriam adducentem, auctorem salutis eorum

διὰ παθημάτων τελειῶσαι.
through sufferings to make perfect.—*Hebrews ii.* 9, 10.
per passiones consumare.

Καὶ ἀπαλλάξῃ τούτους ὅσοι φόβῳ θανάτου
And that he might free those who through fear of death
Et liberaret hos qui timore mortis

διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.
during the whole of (their) life held were in servitude.
per omne vivere obnoxii erant in servituti.
Hebrews ii. 15.

Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθείς,
In that for hath suffered he himself being tempted, he
In quo enim passus est ipse tentatus,

δύναται τοῖς πειραζομένοις βοηθῆσαι.
is able them that are tempted to succor.—*Hebrews ii.* 18.
potest illis tentatis auxiliari.

[redacted]

(26) Τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεύς, ὅσιος, ἄκακος,
Such for us became high priest, holy, harmless,
Talis enim nobis decebat pontifex, sanctus, innocens,

ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος
undefiled, separate from the sinners, and higher (than)
impollutus, segregatus à peccatoribus, et excelsior

τῶν οὐρανῶν γενόμενος. (27) Ὃς οὐκ ἔχει καθ' ἡμέραν ἀναγκην,
the heavens made. Who not hath by day need,
cœlis factus. Qui non habet quotidie necessitatem,

ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν
as those high priests, first for the his own sins
quemadmodum pontifices, prius pro propiis peccatis

θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο
sacrifice to offer up, then (for) those of the people; this
hostias offere, deinde populi; hoc

γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας.
because he did once himself when he offered up.
enim fecit semel seipsum offerens.

Hebrews vii. 26, 27.

(3) Ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν
But in those (sacrifices) a remembrance of sins
Sed in ipsis commemoratio peccatorum

κατ' ἐνιαυτόν. (4) Ἀδύνατον γὰρ
(is made) every year. Impossible (it is) for
(factum est) per singulos annos. Impossibile enim

αἷμα ταύρων καὶ τράγων ἀφαιρεῖν
(that) the blood of bulls and of goats should take away
sanguinem taurûm et hircorum auferre

ἁμαρτίας. (5) Διὸ εἰσερχόμενος εἰς τὸν κόσμον, λέγει,
sins. Wherefore coming into the world, he saith
peccata. Ideo ingrediens in mundum, dicit,

[redacted]

Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ
Sacrifices and offering not thou wouldst, a body but
Hostiam et oblationem non voluisti, corpus autem

κατηρτίσω μοι. (6) Ὁλοκαυτώματα καὶ περὶ ἁμαρτίας
hast thou prepared me. In burnt offerings and for sins
aptasti mihi. Holocautomata et pro peccato

οὐκ εὐδόκησας. (7) Τότε εἶπον, Ἰδοὺ ἥκω,
not thou hast had pleasure. Then I said, Behold I come,
non approbâsti. Tunc dixi, Ecce venio,

(ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ,)
(in the volume of the book it is written concerning me,)
(in capite libri scriptum est de me,)

τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου.
to do, O, God, the will of thee.—*Heb.* *x.* 3–7.
ad faciendum, Deus, voluntatem tuam.

Ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν οἱ διὰ τῆς προσφορᾶς
In which will sanctified we are thro' the sacrifice
In quâ voluntate sanctificati sumus per oblationem

τοῦ σώματος τοῦ Ἰησοῦ Χριστοῦ ἐφάπαξ.
of the body of the Jesus Christ once.—*Heb.* *x.* 10.
corporis Jesu Christi semel.

(24) Πίστει Μωσῆς μέγας γενόμενος, ἠρνήσατο λέγεσθαι
By faith Moses grown up being, refused to be called
Fidi Moses grandis factus, negavit vocari

υἱὸς θυγατρὸς Φαραώ. (25) Μᾶλλον ἑλόμενος
the son of the daughter of Pharaoh. Rather choosing
filius filiæ Pharaonis. Malis eligens

συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον
to suffer affliction with the people of God, than for a season
affligi cum populo Dei, quàm temporariam

[redacted]

ἔχειν ἁμαρτίας ἀπόλαυσιν. (26) Μείζονα πλοῦτον ἡγησάμενος
to have of sin the pleasure. Greater riches esteeming
habere peccati emolumentam. Majores divitias æstimans

τῶν ἐν Αἰγύπτῳ θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ·
(than all) the in Egypt treasures the reproach of the Christ;
Ægypti thesauris improperium Christi;

ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.
he had regard for unto the recompense.—*Heb. xi.* 24–26.
aspiciebat enim in remunerationem.

(2) Ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ
Looking unto the of the faith (our) author and
Aspicientes in fidei auctorem et con-

τελειωτὴν Ἰησοῦν,* ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς,
finisher Jesus, who for the set before him joy,
summatorem Jesum, qui pro proposito sibi gaudio,

ὑπέμεινε σταυρὸν, αἰσχύνης καταφρονήσας, ἐν δεξιᾷ
endured the cross, the shame despising, on the right hand
sustinuit crucem, confusione contempta ad dextram

τε τοῦ θρόνου τοῦ Θεοῦ ἐκάθισεν.
and of the throne of the God is set down.
que throni Dei sedit.

(12) Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα
Wherefore the which hang down hands and the feeble
Ideo remissas manus et soluta

γόνατα ἀνορθώσατε
knees lift up.
genua erigite.

* Transposed—it reads, Ἀφορῶντες εἰς Ἰσοῦν, τὸν ἀρχηγὸν καὶ τελειωτὴν τῆς πίστεως.

[redacted]

(16) Μή τις πόρνος, ἢ βέβηλος, ὡς Ἡσαῦ
Lest (there be) any fornicator, or profane person, as Esau,
Ne (sit) quis fornicator, aut prophanus, ut Esau,

ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτε τὰ πρωτοτόκια αὐτοῦ. (17)
who for morsel one sold the birthright of him.
qui propter escam unam vendidit primogenita sua.

Ἴστε γὰρ ὅτε καὶ μετέπειτα θέλων κληρονομῆσαι τὴν
Ye knew for that also afterward wishing to inherit the
Scitis enim ut et postea volens hæreditare

εὐλογίαν, ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον
blessing, he was rejected; of repentance for place
benedictionem, reprobatus est; pœnitentiæ enim locum

οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.
no he found, although with tears seeking it.
non invenit, quanquam cum lachrymis exquirens eam.

(18) Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ
Not for are ye come unto the that might be touched
Non enim accessistis tractibilem

ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ, καὶ
mount, and that burned with fire, and to blackness, and
montem, et incensum igne, et turbinem, et

σκότῳ, καὶ θυέλλῃ, (19) Καὶ σάλπιγγος ἤχῳ, καὶ
darkness, and tempest, And of a trumpet the sound, and
caligmem, et procellam, Et tubæ sonum, et

φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ
the voice of words, which they hearing entreated not
vocem verborum, quam illi audientes deprecati non

προστεθῆναι αὐτοῖς λόγον. (20) (Οὐκ ἔφερον
to set before them the word. (Not they could endure
proponi eis sermonem. (Non ferebant

γὰρ τὸ διαστελλόμενον· Κἂν θηρίον
for (that) which (was) commanded; And if (even) a beast
enim qui mandatus est; Et si bestia

θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, ἢ βολίδι
touch the mountain, it shall be stoned, or with a dart it
tetigeret montem, lapidabitur, aut jaculo

κατατοξευθήσεται. (21) Καὶ, οὕτω φοβερὸν ἦν τὸ φανταζ-
shall be thrust through. And, so fearful was the sight
configetur. Et, ita terribile erat appa-

όμενον Μωσῆς εἶπεν, Ἔκφοβός εἰμι καὶ ἔντρομος·) (22)
(that) Moses said, Terrified I am and (I) quake;)
rens (ut) Moses dixit, Exteritus sum et tremebundus;)

Ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ
But ye are come unto Sion mount, and to the city of God
Sed accessistis Sion montem, et civitatem Dei

ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,
the living, Jerusalem the heavenly, and myriads of angels,
viventis, Hierusalem cœlestem, et myriades angelorum,

(23) Πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἐν
To the general assembly and church of the first born in
Frequentiam et ecclesiam primogenitorum in

οὐρανοῖς ἀπογεγραμμένων, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι
heaven written, and to the judge God of all, and to the spirits
cœlis scriptorum, et judicem Deum omnium, et spiritus

δικαίων τετελειωμένων, (24) Καὶ διαθήκης νέας
of just (men) made perfect, And covenant of the new
justorum perfectorum, Et testamenti novi

μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖτ-
the mediator to Jesus, and to the blood of sprinkling better
mediatorem Jesum, et sanguinem aspersionis præ-

[redacted]

τονα λαλοῦντι παρὰ τὸν Ἄβελ.
things speaking before the Abel.—*Heb. xii.* 2, 12, 16–24.
stantiora loquentem præ Abel.

(1) Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν
Ought then we that (are) strong the infirmities of the
Debemus tunc nos qui (sunt) potentes imbecillitates

ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν. (2) Ἕκασ-
weak to bear, and not ourselves to please. Let every
impotentum portare, et non nobis ipsis placere. Unus-

τος γὰρ ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς
one therefore of us the neighbor please for his good unto
quisque enim nostrum proximo placeat in bonum ad

οἰκοδομήν.
edification.—*Romans xv.* 1, 2.
ædificationem.

(22) Γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν· ἕνα
It is written for that Abraham two sons had; one
Scriptum est enim ut Abraham duos filios habuit; unum

ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας.
of these by a bond maid, and one of these by a freed woman.
de his ancillâ, et unum de his liberâ.

(23) Ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης, κατὰ σάρκα
But the one (that was) of the bond maid, after the flesh
Etiam qui (erat) de ancilla, secundum carnem

γεγέννηται· ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ
was born; he but (who was) of the freed woman, (was) by
natus est; qui autem (erat) de libera, (erat) per

τῆς ἐπαγγελίας. (24) Ἅ τινά ἐστιν ἀλληγορούμενα· αὗται
the promise. Which things are an allegory; these
promissionem. Quæ sunt allegorizata; hæc

[redacted]

γὰρ εἰσιν αἱ δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ
for are the two covenants; the one from the mount Sinai,
enim sunt duo testamenta; unum à monte Sina,

εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ. (25) Τὸ
unto bondage which gendereth, which is Agar. This
in servitutem generans, quæ est Agar.

γὰρ Ἄγαρ, Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ
for Agar, Sinai mount is in the Arabia, answereth and to
Nam Agar, Sina mons est in Arabia, respondet autem

νῦν Ἱερουσαλὴμ δουλεύει δὲ μετὰ τῶν
the now Jerusalem (which) is in bondage and with the
nunc Hierusalem (quæ) servit et cum

τέκνων αὐτῆς. (26) Ἡ δὲ ἄνω Ἱερουσαλὴμ
children of her. The but (which is) above Jerusalem
filiis suis. Illa autem (est) sublimis Hierusalem

ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν.
free is, which is the mother of all of us. * * * *
libera est, quæ est mater omnium nostrum.

(29) Ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς,
But as then he after the flesh (that was) born,
Sed quomodo tunc ille secundum carnem genitus,

ἐδίωκε τὸν κατὰ πνεῦμα· οὕτω καὶ νῦν.
persecuted him (born) after the spirit; so even (it is) now.
persequebatur hunc secundum spiritum; ita et (est) nunc.

* * * * * *

(31) Ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα,
Therefore, brothers, not we are of the bond woman children,
Nempe, fratres, non sumus ancillæ nati,

ἀλλὰ τῆς ἐλευθέρας.
but of the free.—*Galatians iv.* 22–26, 29, 31.
sed liberæ.

[redacted]

(2) Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε
One another's burdens bear, and so fulfil
Alii aliorum onera portate, et ita complete

τὸν νόμον τοῦ Χριστοῦ. (3) Εἰ γὰρ δοκεῖ τις εἶναί
the law of the Christ. If for one imagine himself to be
legem Christi. Si enim videtur quis esse

τι, μηδὲν ὤν, ἑαυτὸν φρεναπατᾷ. (4) Τὸ
something, nothing being, himself he deceiveth. The
aliquid, nihil existens, seipsum animo fallit.

δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν
but work his own let prove every one, and then in himself
At opus suum probet unusquisque, et tunc in seipsum

μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον. (5)
alone rejoicing shall he have, and not in an other.
solum gloriationem habebit, et non in alterum.

Ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.
Every one for the his own burden shall bear.—*Gal. vi.*
Unusquisqe enim proprium onus portabit. [2–5.

(14) Διὸ λέγει, Ἔγειραι ὁ καθεύδων, καὶ ἀνάστα
Wherefore he saith, Awake thou that sleepest, and arise
Ideo dicit, Surge dormiens, et exurge

ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός. (15) Βλέ-
from the dead, and will give light to thee the Christ. See
à mortuis, et illuminabit te Christus. Videte

πετε οὖν πῶς ἀκριβῶς περιπατεῖτε. μὴ ὡς ἄσοφοι,
therefore that circumspectly ye walk; not as fools,
itaque quomodo accurate ambuletis; non quasi insipientes,

ἀλλ' ὡς σοφοί· (16) Ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι
but as wise; Redeeming the time, because the days
sed ut sapientes; Redimentes tempus, quoniam dies

[redacted]

πονηραί εἰσι. (17) Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ
evil are. Wherefore not be ye unwise, but
mali sunt. Propter hoc non estote imprudentes, sed

συνιέντες τι τὸ θέλημα τοῦ Κυρίου. (18) Καὶ μὴ
understanding what the will of the Lord (is). And not
intelligentes quæ voluntas Domini (est). Et ne

μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε
be ye drunk with wine, in which is excess, but be filled
inebriamini vino, in quo est luxuria, sed implemini

ἐν Πνεύματι· (19) Λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ
with the Spirit; Speaking to yourselves in psalms and
Spiritu; Loquentes vobismetipsis psalmis et

ὕμνοις, καὶ ᾠδαῖς πνευματικαῖς· ᾄδοντες καὶ ψάλλοντες
hymns, and songs spiritual; singing and making melody
hymnis, et canticis spiritualibus; cantentes et psallentes

ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ· (20) Εὐχαριστοῦντες πάντοτε
in the heart of you to the Lord; Giving thanks always
in corde vestro Domino; Gratias agentes semper

ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
for all (things), in the name of the Lord of us Jesus Christ,
pro omnibus, in nomine Domini nostri Jesu Christi,

τῷ Θεῷ καὶ Πατρί· (21) Ὑποτασσόμενοι
unto God and the Father; Subjecting yourselves one
Deo et Patri; Subjecti alii

ἀλλήλοις ἐν φόβῳ Θεοῦ.
to another in the fear of God.—*Ephesians v.* 14–21.
aliis in timore Dei.

[redacted]

[NOTE.—The two following Chapters from Matthew, can be easily translated into English, from a previous knowledge of the form of Greek and Latin words, gained by a thorough perusal of the preceding chapters and passages; and a reference to the common English Testament for such parts as appear difficult or obscure. It would be advisable, however, to refer to it as seldom as possible—only when necessity requires. The following will afford a pleasant and agreeable exercise for the student.]

ΜΑΤΘΑΙΟΥ Κεφ. ιδ'.

1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετράρχης τὴν ἀκοὴν Ἰησοῦ.

2 Καὶ εἶπε τοῖς παισὶν αὐτοῦ· Οὗτός ἐστιν Ἰωάννης ὁ Βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτὸν, καὶ ἔθετο ἐν φυλακῇ, διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

4 Ἔλεγε γὰρ αὐτῷ ὁ Ἰωάννης· Οὐκ ἔξεστί σοι ἔχειν αὐτήν.

5 Καὶ θέλων αὐτὸν ἀποκτεῖναι, ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

6 Γενεσίων δὲ ἀγομένων τοῦ Ἡρώδου, ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ, καὶ ἤρεσε τῷ Ἡρώδῃ.

7 Ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσηται.

8 Ἡ δὲ, προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ Βαπτιστοῦ.

9 Καὶ ἐλυπήθη ὁ βασιλεύς. διὰ δὲ τοὺς ὅρκους καὶ τοὺς συνανακειμένους, ἐκέλευσε δοθῆναι.

MATTHÆUM CAP. XIV.

1 In illo tempore audivit Herodes Tetrarcha famam Jesu.

2 Et ait pueris suis: Hic est Joannes Baptista: ipse surrexit à mortuis, et propter hoc efficaciæ operantur in eo.

3 Nam Herodes apprehendens Joannem, vinxit eum, et posuit in custodia, propter Herodiadem uxorem Philippi fratris sui.

4 Dicebat enim ille Joannes: Non licet tibi habere eam.

5 Et volens illum occidere, timuit turbam: quia sicut prophetam eum habebant.

6 Natalitiis autem agendis Herodis, saltavit* filia Herodiadis in medio, et placuit Herodi.

7 Unde cum juramento spopondit ei dare quicquid postulasset.

8 Illa verò præinstructa à matre sua: Da mihi, inquit, hic in disco caput Joannis Baptistæ.

9 Et contristatus est rex: propter verò juramenta, et simul accumbentes, jussit dari.

* Danced.

10 Καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ.

11 Καὶ ἠνέχθη ἡ κεφαλὴ αὐτȣ̃ ἐπὶ πίνακι, καὶ ἐδόθη τῷ κορασίῳ· καὶ ἤνεγκε τῇ μητρὶ αὐτῆς.

12 Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ σῶμα, καὶ ἔθαψαν αὐτό· καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

13 Καὶ ἀκούσας ὁ Ἰησοῦς, ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν. Καὶ ἀκούσαντες οἱ ὄχλοι, ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

14 Καὶ ἐξελθὼν ὁ Ἰησοῦς, εἶδε πολὺν ὄχλον· καὶ ἐσπλαγχνίσθη ἐπ' αὐτούς, καὶ ἐθεράπευσε τοὺς ἀρρώστους αὐτῶν.

15 Ὀψίας δὲ γενομένης, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες· Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλȣς, ἵνα ἀπελθόντες εἰς τὰς κώμας, ἀγοράσωσιν ἑαυτοῖς βρώματα.

16 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

17 Οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

18 Ὁ δὲ εἶπε· Φέρετέ μοι αὐτοὺς ὧδε.

19 Καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, λαβὼν τοὺς πέντε ἄρτους, καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησε· καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς τοὺς ἄρτους· οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

20 Καὶ ἔφαγον πάντες, καὶ ἐχορτάσθησαν· καὶ ἦραν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.

10 Et mittens decapitavit Joannem in custodia.

11 Et allatum est caput ejus in disco, et datum est puellæ: et attulit matri suæ.

12 Et accidentes discipuli ejus, tulerunt corpus, et sepelierunt illud: et venientes nunciaverunt Jesu.

13 Et audiens Jesus secessit inde in navicula in desertum locum privatim, et audientes turbæ sequutæ sunt eum pedibus de civitatibus.

14 Et exiens Jesus vidit multam turbam, et visceribus affectus est erga eos, et curavit ægrotos eorum.

15 Vespere autem facto, accesserunt ad eum discipuli ejus, dicentes, Solitarius est locus, et hora jam præteriit: absolve turbas, ut abeuntes in vicos, mercentur sibi escas.

16 At Jesus dixit eis: Non usum habent abire: date illis vos manducare.

17 Illi autem dicunt ei: Non habemus hic si non quinque panes, et duos pisces.

18 Ille autem ait: Afferte mihi illos huc.

19 Et jubens turbas discumbere super fœna, accipiens quinque panes et duos pisces, suspiciens in cœlum, benedixit; et frangens dedit discipulis panes: at discipuli turbis.

20 Et manducaverunt omnes, et saturati sunt, et tulerunt redundans fragmentorum duodecim cophinos plenos.

[redacted]

21 Οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι, χωρὶς γυναικῶν καὶ παιδίων.
22 Καὶ εὐθέως ἠνάγκασεν ὁ Ἰησοῦς τοὺς μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.
23 Καὶ ἀπολύσας τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. Ὀψίας δὲ γενομένης, μόνος ἦν ἐκεῖ.
24 Τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων· ἦν γὰρ ἐναντίος ὁ ἄνεμος.
25 Τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθε πρὸς αὐτοὺς ὁ Ἰησοῦς, περιπατῶν ἐπὶ τῆς θαλάσσης.
26 Καὶ ἰδόντες αὐτὸν οἱ μαθηταὶ ἐπὶ τὴν θάλασσαν περιπατοῦντα, ἐταράχθησαν, λέγοντες, Ὅτι φάντασμά ἐστι· καὶ ἀπὸ τοῦ φόβου ἔκραξαν.
27 Εὐθέως δὲ ἐλάλησεν αὐτοῖς ὁ Ἰησοῦς, λέγων, Θαρσεῖτε· ἐγώ εἰμι· μὴ φοβεῖσθε.
28 Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος, εἶπε· Κύριε, εἰ σὺ εἶ, κέλευσόν με πρός σε ἐλθεῖν ἐπὶ τὰ ὕδατα.
29 Ὁ δὲ εἶπεν, Ἐλθέ. Καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος, περιεπάτησεν ἐπὶ τὰ ὕδατα, ἐλθεῖν πρὸς τὸν Ἰησοῦν.
30 Βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν, ἐφοβήθη· καὶ ἀρξάμενος καταποντίζεσθαι, ἔκραξε, λέγων, Κύριε, σῶσόν με.
31 Εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα, ἐπελάβετο αὐτοῦ, καὶ λέγει αὐτῷ· Ὀλιγόπιστε, εἰς τί ἐδίστασας;

21 At edentes fuerunt viri ferè quinque millia, præter mulieres et pueros.
22 Et statim compulit Jesus discipulos suos ascendere in naviculam, et præcedere eum in ulteriora, dum absolveret turbas.
23 Et absolvens turbas, ascendit in montem privatim orare. Vespere autem facto, solus erat ibi.
24 Verùm navicula jam medium maris erat, vexata à fluctibus: erat enim contrarius ventus.
25 Quarta autem vigilia noctis, abiit ad eos Jesus circumambulans super mare.
26 Et videntes eum discipuli super mare circumambulantem, turbati sunt, dicentes: Quod phantasma est, et præ timore clamaverunt.
27 Statim autem loquutus est eis Jesus, dicens: Confidite, ego sum: ne metuatis.
28 Respondens autem ei Petrus, dixit: Domine, si tu es, jube me ad te venire super aquas.
29 Ipse verò ait: Veni. Et descendens de navicula Petrus, ambalabat super aquam, venire ad Jesum.
30 Intuitus verò ventum validum, timuit: et incipiens demergi, clamavit, dicens: Domine, serva me.
31 Statim verò Jesus extendens manum, excepit eum, et ait illi: Exiguæ fidei, ad quid dubitasti?

32 Καὶ ἐμβάντων αὐτῶν εἰς τὸ πλοῖον, ἐκόπασεν ὁ ἄνεμος.

33 Οἱ δὲ ἐν τῷ πλοίῳ, ἐλθόντες προσεκύνησαν αὐτῷ, λέγοντες, Ἀληθῶς Θεοῦ υἱὸς εἶ·

34 Καὶ διαπεράσαντες, ἦλθον εἰς τὴν γῆν Γεννησαρέτ.

35 Καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου, ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας.

36 Καὶ παρεκάλουν αὐτὸν, ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο, διεσώθησαν.

ΜΑΤΘΑΙΟΥ Κεφ. κδ'.

1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

2 Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Οὐ βλέπετε πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται.

3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες· Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, και τῆς συντελείας τοῦ αἰῶνος;

4 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς, εἶπεν αὐτοῖς· Βλέπετε μήτις ὑμᾶς πλανήσῃ.

5 Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες· Ἐγώ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσι.

6 Μελλήσετε δὲ ἀκούειν πολέμους, και ἀκοὰς πολέμων· ὁρᾶτε

32 Et ingressis illis in navigum, quievit ventus.

33 Qui autem in navigio, venientes adoraverunt eum, dicentes: Verè Dei Filius es.

34 Et transferentes venerunt in terram Gennesaret.

35 Et cognoscentes eum viri loci illius, miserunt in universam circumviciniam illam: et attulerunt ei omnes malè affectos.

36 Et appellabant eum, ut vel solùm tangerent fimbriam vestimenti ejus: et quotquot tetigerunt, preservati sunt.

CAPUT XXIV.

1 Et egressus Jesus ibat de templo: et accesserunt discipuli ejus ostendere ei ædificationes templi.

2 At Jesus dixit illis: Non intuemini hæc omnia? Amen dico vobis, non relinquetur hic lapis super lapidem, qui non dissolvetur.

3 Sedente autem eo super montem Olivarum accesserunt ad eum discipuli privatim, dicentes: Dic nobis, quando hæc erunt, et quod signum tuæ præsentiæ et consummationis seculi?

4 Et respondens Jesus, dixit eis: Videte nequis vos seducat.

5 Multi enim venient in nomine meo, dicentes: Ego sum Christus: et multos seducent.

6 Futuri estis autem audire bella, et rumores bello-

[redacted]

μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι· ἀλλ' οὔπω ἐστὶ τὸ τέλος.	rum: Videte ne turbemini: oportet enim omnia fieri: sed nondum est finis.
7 Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνον, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοὶ, καὶ σεισμοὶ κατὰ τόπους.	7 Excitabitur enim gens in gentem et regnum in regnum: et erunt fames, et pestilentiæ, et terræmotus secundum loca.
8 Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.	8 Omnia autem hæc initium dolorum.
9 Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν, καὶ ἀποκτενοῦσιν ὑμᾶς· καὶ ἔσεσθε μισεύμενοι ὑπὸ πάντων ἐθνῶν διὰ τὸ ὄνομά μου.	9 Tunc tradent vos in tribulationem, et occident vos: et eritis odio habiti ab omnibus gentibus, propter nomen meum.
10 Καὶ τότε σκανδαλισθήσονται πολλοὶ, καὶ ἀλλήλους παραδώσουσι, καὶ μισήσουσιν ἀλλήλους.	10 Et tunc offendentur multi: et invicem tradent, et odio habebunt invicem.
11 Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσι πολλούς.	11 Et multi pseudoprophetæ excitabuntur, et seducent multos.
12 Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.	12 Et propter multiplicati iniquitatem, refrigescet charitas multorum.
13 Ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.	13 Qui autem permanens in finem, hic servabitur.
14 Καὶ κηρυχθήσεται τοῦτο τὸ Εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ, εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι· καὶ τότε ἥξει τὸ τέλος.	j4 Et prædicabitur hoc Evangelium regni in universa habitata, in testimonium omnibus gentibus: et tunc veniet finis.
15 Ὅταν οὖν ἴδητε τὸ βδέλυγμα τῆς ἐρημώσεως, τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου, ἑστὼς ἐν τόπῳ ἁγίῳ· ὁ ἀναγινώσκων νοείτω·	15 Cum ergo videritis abominationem desolationis effatam à Daniele Propheta, stans in loco sancto: legens intelligat:
16 Τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν ἐπὶ τὰ ὄρη.	16 Tunc qui in Judæa fugiant ad montes.
17 Ὁ ἐπὶ τοῦ δώματος, μὴ καταβαινέτω ἆραί τι ἐκ τῆς οἰκίας αὐτοῦ·	17 Qui super domum, non desoendat tollere quid de æde sua:
18 Καὶ ὁ ἐν τῷ ἀγρῷ, μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὰ ἱμάτια αὐτοῦ.	18 Et qui in agro, non revertatur retrò tollere vestem suam.

[redacted]

19 Οὐαὶ δὲ ταῖς ἐν γαςρὶ ἐχούσαις, καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

20 Προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος, μηδὲ ἐν σαββάτῳ.

21 Ἔσται γὰρ τότε θλίψις μεγάλη, οἵα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν, οὐδ' οὐ μὴ γένηται.

22 Καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

23 Τότε ἐάν τις ὑμῖν εἴπῃ· Ἰδοὺ, ὧδε ὁ Χριστὸς, ἢ ὧδε· μὴ πιστεύσητε.

24 Ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφῆται, καὶ δώσουσι σημεῖα μεγάλα καὶ τέρατα, ὥστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτούς.

25 Ἰδοὺ, προείρηκα ὑμῖν.

26 Ἐὰν οὖν εἴπωσιν ὑμῖν· Ἰδοὺ, ἐν τῇ ἐρήμῳ ἐστὶ, μὴ ἐξέλθητε· ἰδοὺ, ἐν τοῖς ταμείοις, μὴ πιστεύσητε.

27 Ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν, καὶ φαίνεται ἕως δυσμῶν· οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

28 Ὅπου γὰρ ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀςέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

30 Καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ ἀνθρώπου ἐν τῷ

19 Væ autem in utero habentibus, et lactantibus in illis diebus.

20 Orate autem ut non fiat fuga vestra hyeme, neque in Sabbato.

21 Erit enim tunc tribulatio magna, qualis non fuit ab initio mundi, usque, modo, neque non fiet.

22 Et si non contracti fuissent dies illi, non esset servata omnes caro: propter autem electos contrahentur dies illi.

23 Tunc si quis vobis dixerit: Ecce hic Christus, aut illic: ne credite.

24 Excitabuntur enim pseudochristi et pseudoprophetæ; et dabunt signa magna et prodigia ita ut seducere, si possibile, et electos.

25 Ecce, prædixi vobis.

26 Si ergo dixerint vobis: Ecce, in deserto est, ne exeatis: ecce in conclavibus, ne credatis.

27 Sicut enim fulgur exit ab Orientibus, et apparet usque Occidentes, ita erit et præsentia filii hominis.

28 Ubicunque enim fuerit cadaver, illuc congregabuntur aquilæ.

29 Statim autem post tribulationem dierum illorum Sol obscurabitur, et Luna non dabit lumen suum, et stellæ cadent de cœlo, et efficaciæ cœlorum concutientur.

30 Et tunc parebit signum filii hominis in cœlo: et tunc

[redacted]

οὐρανῷ· καὶ τότε κόψονται πᾶσαι
αἱ φυλαὶ τῆς γῆς, καὶ ὄψονται
τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ, μετὰ
δυνάμεως καὶ δόξης πολλῆς.
31 Καὶ ἀποςελεῖ τοὺς ἀγγέλες
αὐτοῦ μετὰ σάλπιγγος φωνῆς με-
γάλης, καὶ ἐπισυνάξουσι τοὺς ἐκ-
λεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων
ἀνέμων, ἀπ' ἄκρων οὐρανῶν ἕως
ἄκρων αὐτῶν.
32 Ἀπὸ δὲ τῆς συκῆς μάθετε
τὴν παραβολήν· ὅταν ἤδη ὁ κλά-
δος αὐτῆς γένηται ἁπαλός, καὶ
τὰ φύλλα ἐκφύῃ, γινώσκετε ὅτι
ἐγγὺς τὸ θέρος.
33 Οὕτω καὶ ὑμεῖς, ὅταν ἴδητε
πάντα ταῦτα, γινώσκετε ὅτι ἐγγύς
ἐστιν ἐπὶ θύραις.
34 Ἀμὴν λέγω ὑμῖν, οὐ μὴ
παρέλθῃ ἡ γενεὰ αὕτη, ἕως ἂν
πάντα ταῦτα γένεται.
35 Ὁ οὐρανὸς καὶ ἡ γῆ παρε-
λεύσονται· οἱ δὲ λόγοι μου οὐ μὴ
παρέλθωσι.
36 Περὶ δὲ τῆς ἡμέρας ἐκείνης
καὶ τῆς ὥρας, οὐδεὶς, οἶδεν, οὐδὲ
οἱ ἄγγελλοι τῶν οὐρανῶν, εἰ μὴ ὁ
πατήρ μου μόνος.
37 Ὥσπερ δὲ αἱ ἡμέραι τε Νῶε,
οὕτως ἔσται καὶ ἡ παρουσία τοῦ
υἱοῦ τοῦ ἀνθρώπου.
38 Ὥσπερ γὰρ ἦσαν ἐν ταῖς ἡμέ-
ραις ταῖς πρὸ τοῦ κατακλυσμοῦ
τρώγοντες καὶ πίνοντες, γαμοῦντες
καὶ ἐκγαμίζοντες, ἄχρι ἧς ἡμέρας
εἰσῆλθε Νῶε εἰς τὴν κιβωτόν·
39 Καὶ οὐκ ἔγνωσαν, ἕως ἦλθεν
ὁ κατακλυσμὸς, καὶ ἦρεν ἅπαν-
τας· οὕτως ἔσται καὶ ἡ παρουσία
τοῦ υἱοῦ τοῦ ἀνθρώπου
40 Τότε δύο ἔσονται ἐν τῷ ἀγρῷ·

plangent omnes tribus terræ,
et videbunt filium hominis
venientem in nubibus cœli,
cum efficiciâ et gloriâ multâ.
31 Et legabit angelos suos
cum tuba vocis magnæ, et
congregabunt electos ejus à
quatuor ventis, à summis cœ-
lorum usque extrema eorum.
32 A verò ficu discite para-
bolam: quum jam ramus ejus
fuerit tener, et folia germi-
naverint, scitis quia prope
æstas.
33 Ita et vos, quum videritis
hæc omnia scitote quia prope
est in janui.
34 Amen dico vobis, non
præteribit generatio hæc do-
nec omnia ista fiant.
35 Cœlum et terra præteri-
bunt: verùm verba mea non
præteribunt.
36 De autem die illa et hora
nemo scit, neque angeli cœ-
lorum, si non Pater meus
solus.
37 Sicut autem dies Noë,
ita erit et adventus Filii ho-
minis.
38 Sicut enim erant in die-
bus ante diluvium, comeden-
tes et bibentes, nubentes et
nuptui tradentes, usque quo
die intravit Noë in arcam:
39 Et non cognoverunt do-
nec venit diluvium, et tulit
omnes: ita erit et præsentia
Filii hominis.
40 Tunc duo erunt in agro:

[redacted]

ὁ εἷς παραλαμβάνεται, καὶ ὁ εἷς
ἀφίεται.
41 Δύο ἀλήθουσαι ἐν τῷ μύλωνι·
μία παραλαμβάνεται, καὶ μία
ἀφίεται.
42 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴ-
δατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν ἔρ-
χεται.
43 Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ
ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ
ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν
ἄν, καὶ οὐκ ἂν εἴασε διορυγῆναι
τὴν οἰκίαν αὐτοῦ.
44 Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε
ἕτοιμοι· ὅτι, ᾗ ὥρα οὐ δοκεῖτε, ὁ
υἱὸς τοῦ ἀνθρώπου ἔρχεται.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦ-
λος καὶ φρόνιμος, ὃν κατέστησεν ὁ
κύριος αὐτοῦ ἐπὶ τῆς θεραπείας
αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν
τροφὴν ἐν καιρῷ;
46 Μακάριος ὁ δοῦλος ἐκεῖνος,
ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει
ποιοῦντα οὕτως.
47 Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ
πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ κατ-
αστήσει αὐτόν.
48 Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος
ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρο-
νίζει ὁ κύριός μου ἐλθεῖν.
49 Καὶ ἄρξηται τύπτειν τοὺς
συνδούλους, ἐσθίειν δὲ καὶ πίνειν
μετὰ τῶν μεθυόντων·
50 Ἥξει ὁ κύριος τοῦ δούλου
ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ,
καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει.
51 Καὶ διχοτομήσει αὐτόν, καὶ
τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκρι-
τῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς
καὶ ὁ βρυγμὸς τῶν ὀδόντων.

unus assumitur, et unus re-
linquitur.
41 Duæ molentes in mola:
una assumetur, et una relin-
quetur.
42 Vigilate ergo, quia nes-
citis quâ horâ Dominus ves-
ter venit.
43 Illud autem scitote, quo-
niam si sciret paterfamilias
quâ custodiâ fur venit, vigi-
laret utique, et non sineret
perfodi domum suam.
44 Propter hoc et vos estote
parati, quia quâ horâ non pu-
tatis: Filius hominis ventu-
rus est.
45 Quis putas est fidelis
servus et prudens, quem con-
stituit dominus suus super
familiam suam, ad dandum
illis cibum in tempore?
46 Beatus servus ille, quem
veniens dominus ejus, inve-
nerit facientem sic.
47 Amen dico vobis, quoni-
am super omnibus substantiis
suis constituet eum.
48 Si autem dixerit malus
servus ille in corde suo: Tar-
dat dominus meus venire.
49 Et cœperit percutere con-
servos, edere autem et bibere
cum ebriosis:
50 Veniet dominus servi
illius in die quo non expectat,
et in horâ quâ non scit.
51 Et dividet eum, et par-
tem ejus cum hypocritis po-
net: illic erit fletus, et stridor
dentium.

[redacted]

ANALYSIS OF GREEK VERBS—Matthew II.

Prep. Aug. Root. ind. imp. 3 pl.
1. παρ ε γεν όντο.
Around did come they.

Root. 3 s. ind. pr.
2. ἐστ ι ν.
Is he.

Root. 1st pl.
3. ειδ ομεν.
See we.

Aug. Root. 1st pl.
4. ἠ λθ ομεν.
Have come we.

Prep. Root. inf.
5. προσ κυν ῆσαι.
Before fall to.

Aug. Root. Pas. ind. 1 aor. 3 s.
6. ἐ ταραχ θη.
Was troubled he.

Aug. Root. c. v. ind. imp. 3 s.
7. ἐ πυνθάν ε το.
Did ask he.

Root. c. v. 2 fut. mid. 3 s.
8. γενν ᾶ ται.
Born he should be.

Root. 2 aor. 3 pl.
9. εἶπ ον.
Said they.

Red. Root. Pas. ind. perf. 3 s.
10. γε γραπ ται.
Written it has been

Root. 2d s.
11. ε ἶ.
Art thou.

Prep, Root. 1 fut. 3 s.
12. ἐξ ελευσε ται.
Out come shall one.

Root. 1 fut. 3 s.
13. ποιμαν εῖ.
Protect shall who.

Aug. Root. 1 aor. ind. 3 s.
14. ἠ κριβω σε.
did inquire he.

Root. 2 aor. 3 s.
15. εἶπ ε.
Say did he.

Prep. Root. 1 aor. imp. 2 pl.
16. εξ ετάσ ατε.
About inqure do ye.

Root. 2 aor. sub. 2 pl.
17. εύρ η τε.
Found ye shall have.

Prep. Root. 1 aor. imp. 2 pl.
18. απ αγγειλ άτε.
Back bring word do ye.

Prep. Root. (α ε) 1 aor. sub. 1 s.
19. προσ κυν ή σ ω.
Before fall may I.

Aug. Root. 1 aor. dep. 3 pl.
20. ἐ πορεύ θ η σαν.
Depart did they.

Root. imper. 3 s.
21. ἴδ ου.
Behold thou.

Root. 2 aor. 3 pl.
22. εἶδ ον.
Seen had they.

[redacted]

Prep. *Root.* 2 *aor.* 3 *s.*
23. προ ἤγ ε ν.
Before led it.

aug.Root. 2 *aor.* *ind.* 3 *s.*
24. ἔ στ η.
Stood it.

Root. *ind.* *imp.* 3 *s.*
25. ἦ ν.
Was it.

Aug. *Root.* 1 *aor.* *ind.* 3 *pl.*
26. ἐ χάρ η σαν.
Rejoice did they.

Root. 2 *aor.* *act.* 3 *pl.*
27. εὗρ ον.
Found they.

Prep. *Root.* 1 *aor.* *act.* 3 *pl.*
28. προσ ε κυν η σαν.
Before fall did they.

Prep. *Aug.* *Root.* 1 *aor.* 3 *pl.*
29. προσ η νεγκ α ν.
Before did bring they.

Prep. *Root.* 1 *aor.* *inf.*
30. ανα καμπ σ αι.
Back turn to.

Prep. *Aug.* *Root.* 1 *aor.* *a.* 3 *pl.*
31. αν ε χωρ η σαν.
Back went they.

Root. *ind.* *pr.* 3 *s.* *mid.*
32. φαιν ε ται.
Appears he.

Prep. *Root.* *imp.* 2 *aor.* 2 *s.*
33. παρα λαϐ ε.
Up take (do) thou.

Root. *imp.* 2 *s.*
34. φεῦγ ε.
Flee (do) thou.

Root. *imp.* *pr.* 2 *s.*
35. ἴσθ ι.
Be thou.

Root. *sub.* 2 *aor.* 1 *s.*
36. εἴπ ω.
Call I.

Root. *ind.* *pr.* 3 *s.*
37. μελλ ει.
Is about

Root. *inf.* *pr.*
38. ζητ εῖν.
Seek to.

Prep. *Root.* 1 *aor.* *inf.*
39. απο λε σ αι.
De stroy to.

Prep. *Aug.* *Root.* 2 *aor.* 3 *s.*
40. παρ ε λαβ ε.
Up took he.

Prep. *Root.* 1 *aor.* 3 *s.*
41. ανε χωρ η σ εν.
Back went he.

Root. 3 *s.*
42. ἦ ν.
Was he.

Root. *sub.* 1 *aor.* *pas.* 3 *s.*
43. πληρ ω θ η.
Fulfilled might be it.

Aug. *Root.* *ind.* 1 *aor.* 1 *s.*
44. ἐ καλε σ α.
Called I.

Root. 1 *aor.* *pass.* *ind.* 3 *s.*
45. ἐνεπαιχ θ η.
Mocked was he.

Aug.Root. *ind.* 1 *aor.* *pas.* 3 *s*
46. ἐ θυμ ω θ ῆ.
Enraged was he.

[redacted]

Root. 2 aor. ind. act. 3 s.
47. αν εῖ λ ε.
Killed he.

Aug. Root. 1 aor. ind. act. 3 s.
48. ἠ κριβ ώ σ ε.
Enquired had he.

Aug. Root. 1 aor. ind. pas. 3 s.
49. ἐ πληρ ω θ η.
Fulfilled was it.

Aug. Root. 1 aor. ind. pas. 3 s.
50. ἠ κού σ θ η.
Heard was it.

Aug. Root. imp. ind.
51. ἤ θελ ε.
did will

Prep. Root. 1 aor. pass. inf.
52. παρα κλ η θη ναι.
Consoled to be.

Root. ind. pres. 3 pl.
53. εἰσ ι.
Are they.

Root. ind. pr. 3 s. mid.
54. φαιν ε ται.
Appears he.

Prep. Root. imp. 2 Aor act.
55. παρα λαβ ε.
Up take (do) thou.

Root. imp. pr. 2 s. dep
56. πορευ ου.
Depart thou.

Red. Root. ind. act. perf. 3 pl.
57. τε θνήκ α σι.
Dead are they.

Aug. Root. 3 s. imp. ind.
58. ἦ λθ ε ν.
Did come he.

NUMERALS.

1	εἷς,	unus,	17	ἑπτακαίδεκα,	septemdecim,
2	δύο,	duo,	18	ὀκτωκαίδεκα,	octodecim,
3	τρεῖς,	tres,	19	ἐννεακαίδεκα,	novemdecim,
4	τέσσαρες,	quotuor,	20	εἴκοσι,	viginti,
5	πέντε,	quinque,	21	εἴκοσι εἷς,	viginti unus,
6	ἕξ,	sex,	22	εἴκοσι δύο,	viginti duo,
7	ἑπτά,	septem,	30	τρίακοντα,	triginta,
8	ὀκτώ,	octo,	40	τεσσαράκοντα,	quadraginta,
9	ἐννέα,	novem,	50	πεντήκοντα,	quinquaginta,
10	δέκα,	decem,	60	ἑξήκοντα,	sexaginta,
11	ἕνδεκα,	undecim,	70	ἑβδομήκοντα,	septuaginta,
12	δώδεκα,	duodecim,	80	ὀγδομήκοντα,	octoginta,
13	τρισκαίδεκα,	tredecim,	90	ἐννενήκοντα,	nonaginta,
14	τεσσαρεσκαίδεκα,	quotuorde.	100	ἑκατον,	centum,
15	πεντεκαίδεκα,	quindecim,	200	διακόσιοι,	ducenti,
16	ἑκκαίδεκα,	sexdecim,	300	τριακόσιοι,	trecenti.

[redacted]

PRINCIPLES

OF THE

GERMAN, SPANISH AND FRENCH LANGUAGES.

THE ALPHABETS.

	GERMAN.		SPANISH.		FRENCH.	
A	𝔄 𝔞	*ah*	A	*ah*	A	*ah*
B	𝔅 𝔟	*bay*	B	*bay*	B	*bay*
C	ℭ 𝔠	*tsay*	C	*thay*	C	*say*
D	𝔇 𝔡	*day*	D	*day*	D	*day*
E	𝔈 𝔢	*ā*	E	*ā*	E	*ā*
F	𝔉 𝔣	*eff*	F	*āfā*	F	*eff*
G	𝔊 𝔤	*gay*	G	*hay*	G	*zjay*
H	ℌ 𝔥	*hah*	H	*á-chay*	H	*aush*
I	ℑ 𝔦	*ēe*	I	*ee*	I	*ee*
J	𝔍 𝔧	*yot*	J	*hotta*	J	*zjee*
K	𝔎 𝔨	*kah*	K	*kak*	K	*kaw*
L	𝔏 𝔩	*el*	L	*ā-lay*	L	*ell*
M	𝔐 𝔪	*em*	M	*á-may*	M	*em*
N	𝔑 𝔫	*en*	N	*á-nay*	N	*en*
O	𝔒 𝔬	*ō*	O	*ō*	O	*o*
P	𝔓 𝔭	*pay*	P	*pay*	P	*pay*
Q	𝔔 𝔮	*kuh*	Q	*koo*	Q	*kuh*
R	ℜ 𝔯	*air*	R	*á-ray*	R	*err*
S	𝔖 ſ 𝔰*	*ess*	S	*á-say*	S	*ess*
T	𝔗 𝔱	*tay*	T	*tay*	T	*tay*
U	𝔘 𝔲	*oo*	U	*oo*	U	*ue*
V	𝔙 𝔳	*fow*	V	*vay*	V	*vay*
W	𝔚 𝔴	*vay*				
X	𝔛 𝔵	*eex*	X	*á-keys*	X	*eex*
Y	𝔜 𝔶	*ipselon*	Y	*eegreeāgah*	Y	*eegreek*
Z	ℨ 𝔷	*tsett*	Z	*thater*	Z	*zed*
&	𝔵𝔠.		&	*etc.*	&	*etc.*

* The former of these characters is initial or medial; the latter always final.

There are also, in Spanish—

Ch	Ll (*Ly*)	Ñ (*Ny*)	Rr
chay	ãilyeay	anyeay	air-ray

[Note.—Let the student remember that the *name* has nothing to do with the *pronunciation* of a letter; no reliance will, therefore, be placed on the alphabetical cognomen of a letter for its *sound.*]

PRONUNCIATION OF THE GERMAN.

A—like *a* in *far.*

Aa—protracted sound of *a;* as das Haar, *the hair.*

B—At the commencement of syllables, it is like *b* in *bend;* but at the close of a syllable, it sounds much like *p* or *pb;* as gelb, *yellow.*

Bt—enunciate both consonants; as lebt, (*lebt*) *lives.*

C—before e, i, ä, ö, ü, y, like *ts;* as der Cirkel, *the circle.* Before a, o, u, and the consonants, like *k;* as das Concert, *the concert.*

Ch (*Tsay-hah*) before a, o, u, sounds like *k;* also at the commencement of a syllable, and before the consonants. After vowels and consonants, and before e and i, in French and Latin words, has a peculiar guttural sound, difficult to represent in English. Observe the position of your tongue while enunciating the consonant *k,* in the word *kind*—move the tongue back towards the throat a little distance, force the breath audibly, without the intonations of the voice, through the aperture between the tongue and the roof of the mouth, and you have the sound as exactly as it can be made by a foreiguer. This sound occurs in such words as das Tuch, *the cloth;* die Milch, *the milk;* &c. It has the sound of *sh* in Ich, *I;* reich, *rich,* &c. &c.

Chs—like *x;* as der Ochs, *the ox.*

Ck—like *k;* as dick, *thick.*

[redacted]

D—This letter approximates more closely to the sound of *t* or TH. The tongue is placed against the teeth (instead of the roof of the mouth), *a little above where it is placed for* TH; closing the aperture between the roof of the mouth and the tongue—the breath is emitted with the intonation of the voice, forming the sound of the German d.

E—long, like *a* in *mate;* as habe, *have:* short,* like *e* in *met;* as das Ende, *the end.*

Ee—protracted *e.*

F—like *f* in *from, for, fount,* &c.

Ff—a little heavier sound than f single.

G—like *gk;* as gut, *good;* groß, *great,* &c. At the *end* of syllables, g has a sound similar to *ch;* as der Weg, *the way.* Also, sometimes in the middle of syllables; as der Regen, *the rain.*

H—aspirates vowels, when placed before them; as der Himmel, *the heaven.* It is silent, and prolongs the vowel, when placed after it; as das Jahr, *the year;* wählen, *to choose;* die Uhr, *the watch,* &c.

I—long, like *e* in *me:* short, like *i* in *pin.*

J (j)—like *y;* as ja, *yes.*

K—like *k;* as das Kind, *the child.*

L—like *l;* as das Lamm, *the lamb.*

M—like *m;* as der Mann, *the man.*

N—like *n;* as neu, *new.*

Ng—like *ng;* as jung, *young.*

O—long, like *ō* in *no;* as oder: or short, like *u* in *tub;* as oft, *often.*

P—like *p;* as pressen, *to press.*

Ph—like *f;* as der Prophet, *the prophet.*

Q—like *q;* as die Qual, *the torment.*

* A short vowel maintains its original sound, but is pronounced quicker, and a little more compressed. Vowels before double letters are short, as eine Tasse, *a cup.*

[redacted]

R—like *r;* as das Herz, *the heart.*

S—like *s;* as das Salz, *the salt.*

Sch—like *sh;* as die Schwester, *the sister.*

T—like *t;* as der Tag, *the day.*

In words of foreign derivation, terminating in *tion*, the *ti* is pronounced like *tse;* as Convention, *convention:* tz—like *ts.*

U—like *oo;* as der Hut, *the hat:* short, like *u* in *full;* as der Hund, *the dog.*

V—like *f;* as von, *from.*

W—like *v;* as wahr, *true.*

X—like *x;* as die Axt, *the axe.*

Y—like i; as der Styl, *the style.*

Z—like *ts;* as zehn, *ten.*

Ä—like *ai* in *hair*, or *e* in *men;* as der Bär, *the bear.*

Ö—like *e* in *her;* as schön, *beautiful.**

Ü—similar in sound to the French *u*. In English, we have no such sound. Observe the position of the lips in saying *öö:* with the lips remaining in this position, pronounce *ē* long; draw the tongue slightly backward, and you will have the desired sound. Bear in mind that this is a compressed sound: notice that in saying *we*, you first enunciate *oo* (*w*), and afterwards *ē;* manage so as to pronounce the *e* at the same moment with *oo* (*w*), the tongue being drawn a little backward, and pressed firmly against the upper double teeth, and you will encounter little difficulty in pronouncing the letter correctly.

DIPHTHONGS.

Au—like *ou;* as das Haus, *the house.*

Ai—like *i* in *pine;* as der Mai, *May.*

Ay—like *i* in *pine.*

* This is as near as this sound can be represented by the English vowel. The sound is a little more *open* than *e* in *her;* the tongue is moved further forward. The best way to get this sound, is to catch it from a German, or some other acquainted with it.

[redacted]

Ei—like *i* in *pine*.
Ey—like *i* in *pine*.
Äu—like *oi* in *noise* (*compressed sound*).
Eu—like *oi* in *noise* (*compressed sound*).
Ie—like *ee* in *feet*.
Ei—like *i* in *mine*.

OF THE SPANISH.

A—is pronounced like *ah;* as la cara, *the face*.

B—like *b;* as boníto, *pretty*.

C—before *e*, *i*, like *th* in *think;* as el pincel (el peenthâil), *the pencil*. Before *a*, *o*, *u*, like *k;* as cuál (kooál), *which*.

D—see German D.

E—like *ā;* as me (māy), *me*. Short, like *e* in *hen;* as el, *the*.

F—like *f;* as café, *the coffee*.

G—like *h* before *e*, *i;* as genio (hā-nēo), *genius*. Before *a*, *o*, *u*, before consonants and after all vowels, like *g* in *go;* as grande, *great*.

H—is always silent.

I—like *e* in *me;* as el vino, *the wine*.

J—like *h*, in all cases; as, José (Hosay), *Joseph*.

K—like *k;* as kali, *seaweed*.

L—like *l;* as el papel, *the paper*.

M—like *m;* as mañana (manyana), *to-morrow*.

N—like *n;* as no, *not*, *no*.

O—like *o;* as con gusto, *with pleasure*.

P—like *p;* as pan, *bread*.

Q—like *k;* the subsequent *u* is not pronounced; as que (kāy), *what*. *C* is now generally used in the place of *q*. We write cuál (kwál), instead of quál, *which*.

R—soft, like *r* in *bar*, *far*, &c.: hard, like *rr* in parrar, *to*

[redacted]

extend. The soft sound is represented by a single *r*; the hard sound, by double *rr*.

S—like *s* in *so*; as señór (sainyór), *sir*.

T—very similar to the German t; tengo, *I have*.

U—like *oo*; as su (soo), *your*.

V—like *v*; as el vino, *the wine*.

X—occurs but seldom; pronounced the same as *x* in English.

Y—like *ee*, or *y*; as muy (moo-é), *very*; y, *and*.

Z—like *th* in *throne*; as el lápiz (lápeeth), *the pencil*.

Ch—pronounced in all cases like *ch* in *church*; as el chaléco, *the vest*.

Ll—like *ly*; as bello (bailyo), *beautiful*.

Ñ—like *ny*; as señorita (sainyoreetă), *Miss*.

Rr—see R.

OF THE FRENCH.

A—is pronounced like *ah*; as alezan (al-zang), *bay* or *sorrel horse*, *Pâris*, &c.: short, like *a* in *hat*; as datte, *date*, *a fruit*.

B—like *b*; as le bal (leh bâl), *the ball*.

C—like *k* before *a*, *o*, *u*, *l*, *r*, *t*, in the same word; as calcul, *calculation*; clou (kloo), *nail*, *tack*. Before *e*, *i*, *y*, like *s*; likewise, with the cedilla (̧) under it, before *a*, *o*, *u*, is pronounced like *s*; as ça (sah), *this*, *that*.

Ch—like *k*; as chlamyde, *a cloak*. Like *sh*; as un cheval, *a horse*.

D—like *d*; as donc, *then*.

E—[unaccented], like *e* in *her*. Often silent. See German ö.

é—[accented], like *ā* long; as café (coff-ay), *coffee*.

è—like *a* in *am*; as le père, *the father*.

ê—same as è, but longer; as tête, *the head*.

[redacted]

F—like *f;* as fer, *iron.*

G—like *g;* as gant (gang), *glove:* like *zh;* as gésir, *to lie, be buried.*

H—like *h.* Often silent.

I—like *ē* in English; as petite (pettit), *little:* short, like *i* in *pin;* as ici (isy), *here.*

J—like *s* in *measure;* as jamais (zhamā), *never;* jour (zhoor), *day.*

K—like *k;* as kynancie, *quinsy.*

L—like *l:* ll like *ly* or *l-yuh.*

M—like *m.** } A guttural sound, somewhat similar to *ngk.*
N—like *n.** }

O—like *o.*

P—like *p;* as pain, *bread.*

Ph—like *f;* as phare, *light-house.*

Q—like Spanish *q;* as que, *that.*

R—like *r.* Silent where it terminates a word, if preceded by *e.*

S—like *s* or *z.* Often silent.

Sc—like *s* before *e, i, y:* before *a, o, u, l, r,* like *sk.*

T—like *t.* It has also, before *ia, ie, ieu, ion,* a sound like *ts* or *c;* as tial, tion, tieux, &c. Often silent.

Th—like *t,* in all cases.

U—like German ü.

V—like *v.*

X—like *ks, gz, ss, k,* (before *c*), and *z.* Silent.

Y—like *ee.*

Z—like *z* and *s.*

DIPHTHONGS, &c.

Ai—is pronounced like *ai* in *hair:* also like *ay* in *day.*

Ey—is pronounced like *ey* in *prey.*

Ei—is pronounced like *ai* in *hair.*

* The sound of the French *nasals* (*m, n*), can never be learned except they are *heard* repeatedly.

[redacted]

Ay—is pronounced like *ai* in *hair*.

Aî, aie, ais, ait, aix, oî, like *ai* in *hair*, but longer.

Oi—like *wa* in *water:* in a few words, like *ai* in *hair;* as françois, void, affoiblir, &c.

Au, eau, aux, eaux, aud, auds, ao, ault, aults, auex, aut, auts, eo, oc, ocs, ods, oh, op, oqs, ot, ôt, ots, oth, oths, are each pronounced like *o* in *no*.

Ie—like *yea*.

NASALS.*

Am, an—nearly like ăng; as ambition (angbissyong), *ambition;* ancre (angkr), *anchor*.

Aim, ain, ein, em, en—nearly like short ăng.

Om, on—nearly like ong.

Um, un—nearly like ung.

THE DEFINITE ARTICLE.

GERMAN.

	Singular Nom.	Gen.	Dat.	Acc.	Plural Nom.	Gen.	Dat.	Acc.
Mas.	Der,	des,	dem,	den.	Die,	der,	den,	die.
Fem.	Die,	der,	der,	die.	"	"	"	"
Neut.	Das,	des,	dem,	das.	"	"	"	"

SPANISH.

	Singular Nom.	Gen.	Dat.	Acc.	Plural Nom.	Gen.	Dat.	Acc.
Fem.	La,	de la,	á la,	la.†	las,	de las,	á las,	las.§
Mas.	El,	del,	al,	el.‡	los,	de los,	á los,	los.‖
Neut.	Lo,	de lo,	á lo,	lo.	No plural.			

FRENCH.

	Singular Nom.	Gen.	Dat.	Acc.	Plural Nom.	Gen.	Dat.	Acc.
Mas.	Le,	du,	au,	le.	Les,	des,	aux,	les.
Fem.	La,	de la,	á la,	la.	"	"	"	"

* If the *m* or *n* is followed by a vowel, it ceases to be nasal; but if it precedes a consonant, or terminates a word, it is a nasal. If it terminates a word, the next word commencing with a vowel, there is a sound of *n* after the nasal.

† Or, á la. ‡ Or, á el. § Or, á las. ‖ Or, á los.

[NOTE.—When the French article, in the singular, precedes another word commencing with a vowel or silent *h*, the final vowel of the article is dropped; as l'oncle, *the uncle*, for le oncle; l'étude, *the study*, for la étude; l'honeur, *the honour*, for le honeur.]

THE INDEFINITE ARTICLE.

GERMAN.

	SINGULAR. Nom.	Gen.	Dat.	Acc.	
Mas.	Ein,	eines,	einen,	einem.	
Fem.	Eine,	einer,	einer,	eine.	No plural.
Neut.	Ein,	eines,	einem,	ein.	

SPANISH.

	SINGULAR. Nom.	Gen.	Dat.	Acc.	
Mas.	Un,	de un,	a un,	un.	No plural.
Fem.	Una,	de una,	a una,	una.	

FRENCH.

	SINGULAR. Nom.	Gen.	Dat.	Acc.	
Mas.	Un,	d'un,	à un,	un.	No plural.
Fem.	Une,	d'une,	à une,	une.	

THE FRENCH PARTITIVE.*

	SINGULAR. Nom.	Gen.	Dat.	Acc.	PLURAL. Nom.	Gen.	Dat.	Acc.
Mas.	Du,	de,†	à du,	du.	des,	de,†	à des,	des.
Fem.	De la,	de†,	à de la,	de la.				

DECLENSION.

GERMAN.

The German noun is subject to certain terminal mutations, which, when they are arranged and classified, are denominated Declensions. Of these Declensions, some authors recognise eight, five, or four, while many accord that there are, in fact, but three.

For the sake of simplicity and brevity, we shall arrange all the German nouns into three separate heads or declensions—no more; and in following out this arrangement, we shall class

* Translated, *some, of some*, &c. † Or, d'.

[redacted]

all the singulars first in order, and afterwards the plurals, in their own place, on the plan of Le Bas and Régnier.

The Declensions are determined by their mode of termination.

SINGULARS.

First Declension.—All nouns of this declension are either masculine or neuter, and make their genitive in s, es, and ens.

Nom.	Gen.	Dat.	Acc.
Der Himmel,*	des Himmels,	dem Himmel,	den Himmel.

In like manner are declined all masculine and neuter nouns terminating in el, em, en, er; neuter, in n, chen, lein, &c. &c.

Nouns which already terminate in s, z, zt, ß, tz, take an e in the genitive before the s, for sake of euphony; as

Nom.	Gen.	Dat.	Acc.
Das Harz,†	des Harzes,	dem Harz,‡	das Harz.

Many nouns, also, take e, in this manner, when the final letter produces too close a sound to admit of an immediate subsequent s. These nouns are of various terminations, as follows:

Das Land, *the land;* das Kind, *the child;* der Mann, *the man;* der Hut, *the hat;* der Wein, *the wine*, &c.

Nouns in ens.

Nom.	Gen.	Dat.	Acc.
Der Funke,§	des Funkens,	dem Funken,	den Funken.

Second Declension.—This declension comprises none but masculine nouns. The genitive termination is n or en. All the other cases of the singular and plural are like the genitive singular.

Der Knabe, *the boy.*

Nom.	Gen.	Dat.	Acc.
Der Knabe,	des Knaben,	dem Knaben,	den Knaben.

Most of the nouns of this declension, terminating in a consonant, make their genitive in en.

* *Heaven.*—[NOTE.—The German noun always commences with a capital letter.]

† *The rosin.* ‡ Or, Harze.

§ Formerly, and occasionally at the present day, Funken.

[redacted]

Der Bär, *the bear.*

Nom.	Gen.	Dat.	Acc.
Der Bär,	des Bären,	dem Bären,	den Bären.

Third Declension.—All the nouns of this declension are of the feminine gender. It takes no inflection in the singular, nor does it terminate in any fixed letter.

Frau, *a woman.*

Die Frau, der Frau, der Frau, die Frau.

PLURALS.

The various terminations of the nominative plural are e, n, en, ens, or like the nominative singular.

When the nominative plural ends in n, all the other cases are the same.

When the nominative plural does not end in n, the dative alone takes an n, and the genitive and accusative are like the nominative.

No inconsiderable number of nouns change a, o, u, and au, of the singular, into ä, ö, ü, and äu.

Masculine and neuter nouns, of the first declension, in el, er, en, lien, have their nominative plural like the nominative singular, and add n for the dative.

Der Adler, *the eagle.*

PLURAL.

Nom.	Gen.	Dat.	Acc.
Die Adler,	der Adler,	den Adlern,	die Adler.

Das Siegel, *the seal.*

PLURAL.

Die Siegel, der Siegel, den Siegel, die Siegel.

The greater part of the masculine nouns of the first declension take e, in the nominative, genitive, and accusative, and n, in the dative plural; as

Der Fremdling, *the stranger.*

PLURAL.

Die Fremdlinge, der Fremdlinge, den Fremdlingen, der Fremdlinge.

Feminine and neuter nouns in iß, also take e; as

Das Geheimniß, *the secret.*

Die Geheimnisse, der Geheimnisse, den Geheimnissen, die Geheimnisse.

[NOTE.—When ß comes between two vowels, it is changed into ss.]

A great number of nouns of the third declension in the singular also are declined in the same manner in the plural; so also are nearly all neuter nouns, whose initial is the particle ge, and whose terminative is in any letter other than e, l, or er, in the nominative singular; as, singular, das Geschenk; plural, die Geschenke, *the gift, the gifts.*

Thus, also, are declined all neuter nouns terminating in ment; as Sakrament, Sakramente, &c. There are, also, many neuters, whose distinctive features cannot be established.

All such nouns of the first declension as ending properly in e, are often terminated by e or en; all nouns of the second declension, which take e in the genitive singular, and all feminine nouns in el, e, ee, ie,* form their plural by adding an n to the nominative singular.

All nouns of the second declension, whose genitive ends in en, as Bär, Bären; all feminine nouns not noticed hitherto, in this description of the plurals; and especially such as terminate in end, ei, heit, in, keit, schaft, ung; and those derived from foreign tongues; also a number of masculine nouns, the nouns Bett, *bed;* Hemd, *shirt;* Herz, *heart;* Ohr, *ear;* and nouns in or, incorporated from the Latin language; and a greater part of the nouns in tir, are all declined by adding en to the nominative singular termination.

All masculine and neuter nouns in thum, as (sing.) der Reichthum, *the fortune;* (plu.) die Reichthümer, *the fortunes;* (sing.) das Herzogthum, *the dukedom;* (plu.) die Herzogthümer, *the dukedoms.* All such neuters as have not been included in the preceding explication, terminating generally in a mute, or the letters s, st, sch; as (sing.) das Bild, *the image;* (plu.) die Bilder, *the images;* (sing.) das Dorf, *the village;* (plu.) die Dörfer, *the villages;* and the following masculine nouns:—Bösewicht, Dorn, Geist, Gott, Leib, Mann, Ort, Rand, Vormund,

* With the exception of die Mutter, *mother;* die Tochter, *daughter,* which make their plural with the Umlaut (ʺ), die Mütter, die Töchter.

[redacted]

Wald, Wurm, all make their plural in er, at the same time placing the Umlaut (¨) over the vowel or diphthong, in the last syllable in the word; as Gott, Götter, *God;* Mann, Männer, *man;* Haus, Häuser, *house,* &c. &c.

We have been thus prolix with the German noun, in comparison with the general brief style of this work, that the student might have no room for doubt; and for the sake of simplifying in a degree the preceding pages on the German noun, we submit, in one general view, a table, so arranged as to comprehend all the entire terminations in a body.

	1st DECLENSION. Masculine and Neuter Nouns.				2d DECL'N. Masculine Nouns.	3d DECLENSION. Feminine Nouns.	
SINGULAR.	N.— .				— .	— .	
	G.—(e) s				— (e) n.	— .	
	D.—(e).				— (e) n.	— .	
	A.— .				— (e) n.	— .	
PLURAL.	N.—e.	— .	— er.	— en.	— (e) n.	— (e) n.	— e.
	G.—e.	— .	— er.	— en.	— (e) n.	— (e) n.	— e.
	D.—en.	— (n).	— ern.	— en.	— (e) n.	— (e) n.	— en.
	A.—e.	— .	— er.	— en.	— (e) n.	— (e) n.	— e.

SPANISH—FRENCH.

The Spanish and French nouns are indeclinable. They merely add an *s* for the plural, (a few exceptions); but their terminations never vary for the *case,* which can only be determined by the article or adjective prefixed, or by its syntactic relation.

[NOTE.—The genders, in German, are three, masculine, feminine, and neuter. In Spanish, three, but the neuter in Spanish includes only a few adjectives, used in the sense of nouns, and not limited in their extension; as lo útil, *the useful;* it has no plural. In French, there is no neuter—nouns are either masculine or feminine, according to usage, or as the termination of the word denotes.]

PLURALS OF NOUNS.

German.—The method of forming the plural of German nouns has been shown in the preceding Table of Declension.

Spanish.—When the Spanish noun is terminated by a short

[redacted]

vowel,* the plural is formed by adding an *s* to the termination of the singular; when the noun terminates in a *long* vowel or a consonant, the plural adds *es* to the singular terminative: e. g. first, carta, *letter;* cartas, *letters;* padre, *father;* padres, *fathers:* second, verdad, *truth;* verdades, *truths;* tribú, *tribe;* tribúes, *tribes.* Nouns which terminate in *z*, change *z* to *ces;* as lápiz, *pencil;* lapices. The plural of adjectives is formed in the same manner.

French.—The plural of French nouns is usually formed by the addition of an *s;* but when the noun (or adjective) terminates in *u*, preceded by one or more vowels, the plural is made by adding *x;* as beau, beaux; also nouns ending in *al*, *ail*, not followed by *e* final (ale, aile), make their plural by changing *al*, *ail*, into *aux;* as travail, travaux; mal, maux. These nouns, ciel, œil, aïeul, also make their plural in *x;* cieux, yeux, aïeux. These rules are also applicable to the adjective.

THE ADJECTIVE.

GERMAN.

When the adjective is employed as an attribute, it is indeclinable, but when it occurs in a qualifying phrase as an *epithet*, it becomes declinable; so that the same adjective is at one time indeclinable, at another, declinable. We say, der Vater gut ist, *the father is good;* die Mutter gut ist, *the mother is good;* das Kind gut ist, *the child is good*, &c. &c. But when it is employed as an epithet, it is declined as follows:

1st. If the adjective immediately precedes the noun, and is not itself preceded by either the article definite or indefinite, or any other declinable word, it is declined thus:

SINGULAR.

	Nom.	Gen.	Dat.	Acc.
Mas.	Guter,†	gutes (guten),	gutem,	guten.
Fem.	Gute,	guter,	guter,	gute.
Neut.	Gutes,	gutes (guten),	gutem,	gutes.

* An accented vowel (á, í, ó, &c.) is *long;* unaccented, is *short.*

† *Good, of good,* &c.

PLURAL.

Mas. Fem. Neut. Gute, guter, guten, gute.

2d. When the adjective is preceded by the definite article, or some other determinate word, it is declined as follows:

SINGULAR.

	Nom.	Gen.	Dat.	Acc.
Mas.	Gute,	guten,	guten,	guten.
Fem.	Gute,	guten,	guten,	gute.
Neut.	Gute,	guten,	guten,	gute.

PLURAL.

Mas. Fem. Neut. Guten, guten, guten, guten.

3d. When preceded by the indefinite article, ein, or any of the possessive pronouns, mein, *my;* dein, *thy;* sein, *his, her;* unser, *our;* euer, *your;* ihr, *their;* and kein, *any*, it is declined in this wise:

SINGULAR.

	Nom.	Gen.	Dat.	Acc.
Mas.	Guter,	guten,	guten,	guten.
Fem.	Gute,	guten,	guten,	gute.
Neut.	Gutes,	guten,	guten,	gutes.

☞ Participles are declined in the same manner.

SPANISH—FRENCH.

The Spanish and French adjectives are indeclinable, and only form their plural in order to be of the same number as the noun to which they are attached, according to the rules laid down on page 253.

The Spanish and French participles conform to the same rules as their adjectives.

N. B. The adjective must be of the same *gender, number,* and *case* as the noun to which it is attached in all the three tongues.

OF THE ADJECTIVES USUALLY CALLED DEMONSTRATIVE PRONOUNS.

GERMAN.

Dieser, diese, dieses, (hic, hæc, hoc, *Lat.;* οὗτος, αὕτη, τοῦτο, *Gr.*) *this, these;* declined like guter.

Jener, jene, jenes, (ille, illa, illud, *Lat.;* ἐκεῖνος, —η, —ο, *Gr.*) *that, those;* declined in the same manner.

[redacted]

Der, die, das, used as a pronoun, instead of dieser, in imitation of the Greek (see page 153, Gr. Gram.), is thus declined:

	Nom.	Gen.	Dat.	Acc.
Mas.	Der,	dessen,	dem,	den.
Fem.	Die,	deren,	der,	die.
Neut.	Das,	dessen (deß,)	dem,	das.
	PLURAL.			
Mas. Fem. Neut.	Die,	deren (derer),	denen,	die.

Derjenige, *this*, *that*, *those;* derselbe, *the same*, are compounds. The first part of the words, der, follows the declension of the article, while the other part follows the declension of the adjective.

Solcher, *such*, *like*, declined like dieser.

SPANISH.

Este (mas.), esta (fem. sing.), *this;* indeclinable.

Estos (mas.), estas (fem. plu.), *these;* indeclinable.

Ese (mas.), esa (fem. sing.), *that;* indeclinable.

Esos (mas.), esas (fem. plu.), *those;* indeclinable.

Also, esto (neut. sing.), *this, this thing, any thing;* indeclinable.

And eso, (neut. sing.), *that, that thing, any thing;* "

[Note.—All these adjectives are indeclinable, and follow the general rule in forming their plural to agree with their nouns.]

FRENCH.

SINGULAR. Mas.	Fem.		PLURAL. Mas.	Fem.	
Ce, cet,	cette,	*this;*	ces,		*these.*
Celui,	celle,	*that;*	ceux,	celles,	*those.*
Celui-là,	celle-là,	*the former;*	ceux-là,	celles-là,	*the former.*
Celui-ci,	celle-ci,	*the latter;*	ceux-ci,	celles-ci,	*the latter.*

INTERROGATIVES.

GERMAN.

Welcher, *who, which, what;* thus declined:

SINGULAR.	Nom.	Gen.	Dat.	Acc.
Mas.	Welcher,	welches,	welchem,	welchen.
Fem.	Welche,	welcher,	welcher,	welche.
Neut.	Welches,	welches,	welchem,	welches.
PLURAL.				
Mas. Fem. Neut.	Welche,	welcher,	welchen,	welche.

[redacted]

Wer, *who?* was, *what?* thus declined:

	Nom.	Gen.	Dat.	Acc.
Mas. Fem.	Wer,	wessen (weß),	wem,	wen.
Neut.	Was,		·	was.

SPANISH.

Quién, que, *who? which?* &c., is declined by being placed after the same particles as the definite article *el.*

Cual (sing.), cuales (plu.) both genders, *which?*

Qué (both genders and numbers), *what?*

FRENCH.

Quel, quelle, quels, quelles, *which? what?* declined by placing before it the same particles that are placed before the article *le, la.*

Qui (of both genders and numbers), declined in the same manner. Quoi, *what;* like *que.*

PRECONJUNCTIVES.*

GERMAN.

Welches, *which, that;* declined same as welches.

Was, *which, what;* like was.

So, *who, whom;* indeclinable.

FRENCH.

En, *it, them, so;* indeclinable.

Y, *it, so;* relating to something before it; indeclinable.

Le, *it,* &c., indeclinable.

Ce qui, *that which;* thus declined:

Nom. Ce qui, *that which.*	Dat. Ce à quoi, *that to which.*
Gen. Ce dont, *that of which.*	Acc. Ce que, *that which.*

[J'ai oublié ce dont vous me parliez, *I have forgotten that of which you were speaking to me.*]

SPANISH.

The pronoun *cuyo* is used as a preconjunctive or interrogative. It always agrees with the thing possessed (not with the possessor), in gender, number, and case. [*Whose pens are these?* ¿Cuyas son estas plumas?— *Whose book is this?* ¿Cuyo es este libro?]

* Relatives.

[redacted]

PRONOUNS.

GERMAN.

Ich, *I.*

	Nom.	Gen.	Dat.	Acc.
Sing.	Ich, *I;*	meiner, *my, mine, of me;*	mir, *me, to me;*	mich, *me.*
Plu.	Wir, *we;*	unser, *our, ours;*	uns, *us, to us;*	uns, *us.*

Du, *thou.*

Sing.	Du, *thou;*	deiner, *thine, of thee;*	dir, *thee, to thee;*	dich, *thee.*
Plu.	Ihr, *you, ye;*	euer, *yours, of you;*	euch, *you, to you;*	euch, *you.*

Er, sie, es, *he, she, it.*

Nom.	Gen.	Dat.	Acc.
Er, *he;*	seiner, *his;*	ihm, *him, to him;*	ihn, *him.*
Sie, *she;*	ihrer, *hers;*	ihr, *her, to her;*	sie, *her.*
Es, *it;*	seiner, *its;*	ihm, *it, to it;*	ihn, *it.*

PLURAL.

Sie, *they;* ihrer, *theirs;* ihnen, *them, to them;* sie, *them.*

The reflective pronoun has no nominative, and is thus declined:

	Gen.	Dat.	Acc.
Mas.	Seiner, *of one's self;*	sich, *to one's self;*	sich, *one's self.*
Fem.	Ihrer, *of one's self;*	sich, *to one's self;*	sich, *one's self.*
Neut.	Seiner, *of one's self;*	sich, *to one's self;*	sich, *one's self.*

PLURAL.

Ihrer, *of themselves;* sich, *to themselves;* sich, *themselves.*

[NOTE.—The word selbst, or selber, often added to the personal pronouns, and answers the place of our word *self;* as ich selbst, *myself,* &c.]

The pronouns Man, *one;* Jemand, *some one;* Niemand, *no one,* take es in the genitive, and en in the dative and accusative. Occasionally, also, they are used indeclinable.

Etwas, *something;* Nichts, *nothing,* are indeclinable.

Einer, *some one;* Keiner, *any one,* are declined like the adjective, guter.

SPANISH.

Yo, *I.*

	Nom.	Gen.	Dat.	Acc.
M. F.	Yo, *I;*	de mi, *of me;*	á mi, *to me;*	á mi, *me.*

[redacted]

PLURAL.

Mas. Nos, nosotros, *we;* de nosotros, *of us;* á nosotros, nos, *to us;* á nosotros, nos, *us.*

Fem. Nosotras, *we;* de nosotras, *of us;* á nosotras, nos, *to us;* á nosostras, nos, *us.*

Tú, *thou.*

M. F. Tú,* *thou;* de tí, *of thee;* á tí, te, *to thee;* á tí, te, *thee.*

PLURAL.

Mas. Vos,* vosotros, *ye, you;* de vosotros, *of you;* á vosotros, os, *to you;* á vosotros, os, *you.*

Fem. Vosotras, *ye, you;* de vosotras, *of you;* á vosotras, os, *to you;* á vosotras, os, *you.*

Él, *he;* Ella, *she.*

Mas. Él, *he;* de él, *of him;* á él, le, se, *to him;* á él, le, lo, *him.*

Fem. Ella, *she;* de ella, *of her;* á ella, le, se, *to her;* á ella, la, *her.*

PLURAL.

Mas. Ellos, *they;* de ellos, *of them;* á ellos, les, se, *to them;* á ellos, los, *them.*

Fem. Ellas, *they;* de ellas, *of them;* á ellas, les, se, *to them;* á ellas, las, *them.*

The reflective pronoun has no nominative, and is thus declined:

Nom. Gen. Dat.

De sí, *of one's self;* á sí, se, *to one's self;* á sí, se, *one's self.*

N. B. Plural is declined like singular.

FRENCH.

Je, moi, *I.*

Je,† moi,‡ *I;* de moi, *of me, my, mine;* à moi, *to me;* me, moi, *me.*†

PLURAL.

Nous, *me;* de nous, *of us, ours;* à nous, *to us;* nous, *us.*

* Tú, vos, are seldom used in Spanish. Usted, (abbreviated U.) takes its place, except in very familiar conversation.

† Used in all cases before the verb.

‡ Used, 1st, After an intransitive verb; as c'est moi, *it is I,* for c'est je; c'est lui, *it is he,* instead of c'est il; ce sont eux, *it is they,* or, *they are.* 2d, After an imperative mood, if it is affirmative, instead of *me;* as donnez-moi, *give me;* lève-toi, *raise thyself;* but if the imperative is negative, it follows the general rule and takes *me;* as ne me donnez pas, *do not give me;* ne te lève pas, *do not raise up.*

[redacted]

Tu, toi, *thou.*

Tu,* toi,† *thou;* de toi, *of thee;* à toi, *to thee;* te, toi,† *thee.*

PLURAL.

Vous, *you, ye;* de vous, *of you;* à vous, *to you;* vous, *you.*

Il, elle, on, *he, she, one.*

Mas. Il,* lui,† *he;* de lui, *of him;* à lui, *to him;* le, lui,† *him.*

Fem. Elle, *she;* d'elle, *of her;* à elle, *to her;* la elle, *her.*

Neut. On, *one, they, he, somebody, anybody,* (indefinite—indeclinable).

PLURAL.

Mas. Ils,* eux,† *they;* d'eux, *of them;* leur, à eux, *to them;* les, eux, *them.*

Fem. Elles, *they;* d'elles, *of them;* à elles, *to them;* elles, *them.*

The pronoun reflective, soi, is declined by adding the preposition *à* and *de.*

N. B. In imitation of the German and English, we frequently find même attached to the personals, which we translate *self;* as moi-même, *myself,* &c.

OF THE ADJECTIVE, COMMONLY CALLED THE POSSESSIVE PRONOUN.

GERMAN.

Mein, *my.*

Mein, *my;* meines, *of my;* meinem, *to my;* meinen, *my.*

Meine, *my;* meiner, *of my;* meiner, *to my;* meine, *my.*

Mein, *my;* meines, *of my;* meinem, *to my;* meine, *my.*

PLURAL.

Meine, *my;* meiner, *of my;* meinen, *to my;* meine, *my.*

Unser, unsere (or, unsre), unser, *our, ours.*

Dein, deine, dein, *thy, thine.*

Euer, euere (or, eure), euer, *your, yours.*

Sein, seine, sein, *his, her, its.* [Used when the name of the possessor is masculine or neuter].

Ihr, ihre, ihr, *his, hers, its.* [Used when the name of the possessor is feminine].

Ihr, ihre, ihr, *their, theirs.* [For the plural of sein and ihr, and for all the three genders].

* See *antè,* (note †, p. 259). † See *antè,* (note ‡, p. 259).

[redacted]

When the adjective *mine* relates to an antecedent, or agrees with a noun previously mentioned; as *this is your hat, but where is mine?* the word *mine* is represented in German by meiner, meiner, meines, or by der, die, das meinige.

Meiner, meine, meines, *mine, that of mine.*
Unserer, unsere, unseres, *ours, that of ours.*
Der, die, das meinige, *mine, that of mine.*
Der, die, das unsrige, *ours, that of ours.*
Der, die, das deinige, *thine, that of thine.*
Der, die, das eurige, *yours, that of yours.*
Der, die, das seinige, *his, her, its.* [Used if the name of the possessor is masculine or neuter].
Der, die, das ihrige, *his, her its, theirs.* [Used if the name of the possessor is feminine, or if the substantive for which they stand is plural].

SPANISH.

Mi, *my.*

Mi, *my;* de mi, *of my;* á mi, *to my;* mi, á mi, *my.*

PLURAL.

Mis, *my;* de mis, *of my;* á mis, *to my;* á mis, *my.*
Tu* (sing.), tus* (plu.), *thy;* declined as above.
Su (sing.), sus (plu.), *his, hers, its;* declined as above.
Nuestro, –a, –os, –as (mas. fem. plu.), *our;* " "
Vuestro, –a, –os, –as (M. F. sing. plu.), *your;* " "
Su (sing.), sus (plu.), *their;* " "

The Spaniards, like the Germans, use some of these adjectives with the definite article prefixed, thus:

Mas. El mio, *mine;* del mio, *of mine;* al mio, *to mine;* el *or* al mio, *mine*

Fem. La mia, *mine;* de la mia, *of mine;* á la mia, *to mine;* la *or* á la mia, *mine.*

* In all good society, and ordinary conversation, the Spaniard makes use of *de usted*, or *de usteds*, (abbreviated *de U.*), instead of *tu*, *tus*, &c.

[redacted]

PLURAL.

Mas. Los mios, *mine;* de los mios, *of mine;* á los mios, *to mine;* los *or* á los mios, *mine.*

Las mias, *mine;* de las mias, *of mine;* á las mias, *to mine;* las *or* á las mias, *mine.*

And el tuyo, la tuya, *thine;* el suyo, la suya, *his, hers;* el nuestro, la nuestra, *ours;* el vuestro, la vuestra, *yours;* el suyo, la suya, *theirs,* with their plurals; los tuyos, las tuyas, *thine;* los suyos, las suyas, *his, hers;* los nuestros, las nuestras, *ours;* los vuestros, las vuestras, *yours;* los suyos, las suyas, *theirs,* are all declined the same as el mio.

FRENCH.

Mon, *my;* ton, *thy;* son, *his, hers, its;* notre, *our;* votre, *your;* leur, *their;* are indeclinable, and add *s* to form the plural. Mon, ton, son, though masculine, are used before all feminine nouns commencing with a vowel or mute *h;* as, mon heur, *my hour;* ton ignorance, *thy ignorance;* son assurette, *his* or *her assurance.*

Mien, *mine,* is declined by prefixing the definite article, mienne (fem.), miens (mas. plu.), miennes (fem. plu.); tien, *thine;* sien, *his, hers, its;* notre (mas. and fem. sing.), notres (mas. and fem. plu.), *our, ours;* votre (mas. and fem. sing.), votres (mas. and fem. plu.), *your, yours;* leur (mas. and fem. sing.), leurs (mas. and fem. plu.), *theirs,* are all declined in the same manner as mien, and cannot be used in any case without the article. In imitation of the German, these adjectives relate to an antecedent noun, with which they agree in gender, number and case.

TABLE OF MOOD AND TENSE SIGNS.

INDICATIVE MOOD.

	Pres.	Imp.	Perf.	Plup.	1st Fut.	2d Fut.
Ger.	-e.	te.	habe ge-	hatte ge-	werde.	-en werde. ge-t haben.
Sp.	-o.	ba,*ia,†	he,*habia.†	habia,	r.	habre—do.
Fr.	-r, re.	ai(ions,¶ iez.†)	a,*i,†u,§ai.	avais, eus.	er.	aurai.
Eng.	do-	-ed.	have.	had.	shall.	shall have.

SUBJUNCTIVE MOOD.

Ger.	-e.	(e) te.	habe ge-	hätte ge-	werde.	Like Indic.
Sp.	-o.	ase,* iese. All others like Indicative.				
Fr.		Like Indicative.				
Eng.	may.	might.	may have.	might have.	shall.	shall have.

CONDITIONALS.

	Present.	Past.
Ger.	würde —en.	würde ge—t haben.
Sp.	1st, aría,* ería,† iría.§ 2d, ara,* iera,† iese,† ase.†	1st, habria. 2d, hubiera.
Fr.	rai– (ions,¶ –iez.‡)	aurai, ausse, –é.
Eng.	should.	should have.

IMPERATIVE.

	2d.	3d.	1st.	2d.	3d.
Ger.	(e).	-e, er.	-en wir.	-t.	-en sie.
Sp.	-a tú	-e él.	-mos nosotros	-d vosotros.	-en ellos.
Fr.	-e.	qu'il -e.	-ons.	-er.	qu'ils -nt.
Eng.	do thou.	let him.	let us.	do ye.	let them.

INFINITIVE.

	German.	Spanish.	French.	English.
Pres.	-en.	-ar, -er, -ir.	er, ir, oir, re.	to.
Perf.	haben.	haber -do.	avoir.	to have.

PARTICIPLES.

Pres.	-end.	-do.	nt.	-ing.
Past.	-t.	habiendo, -do.	é.	-d having.

PERSONAL TERMINATIONS.

	Sing.	Plu.	Sing.	Plu.	Sing. / Plu.
1st.	e.	en.	o, a, e, i.	mas.	The personal terminations of the French are numerous, and are determined by the pronoun.
2d.	st.	t, en.	s, ste.	is.	
3d.	t, en.	en.	a, e, o.	an, en.	

* 1st Conjug. † 2d Conjug. § 3d Conjug. ¶ 1st person plural.
‡ 2d person plural.

[redacted]

INFINITIVE.

Sein; ser (or) estar; être, *to be*.

PRESENT PARTICIPLE.

Seiend (or) **weſend**; siendo (or) estendo; étant, *being*.

INDICATIVE MOOD.—PRESENT TENSE.

Ger. **Ich bin, du biſt, er iſt, wir ſind, ihr ſeid, ſie ſind.**
Sp. Yo soy, tú eres, el, la es, nosotras somos, vosotros sois, ellos son.
Sp. Yo estoy, tú estás, el, la esta, " estamos, " estais, " están.
Fr. Je suis, tu es, il, elle est, nous sommes, vous êtes, ils, elles sont.
Eng. I am, thou art, he, she, is, we are, you are, they are.

IMPERFECT TENSE.

Ich war, du war(e)ſt, er war, wir waren, ihr war(e)t, ſie waren.
Yo era, tú eras, el era, nosotros éramos, vosotros érais, ellos eran.
Yo estaba, tú estabas, el estaba, nosotros estábamos, vosotros estábais, ellos estaban.
Yo fui, tú fuiste, el fué, nosot. fuimos, vosot. fuísteis, ellos fueron.
"Estuve, "estuviste, "estuvo, "estuvimos, "estuvísteis, "estuvieron.
J'étais, tu étais, il était, nous étions, vous étiez, ils étaient.
Je fus, tu fus, il fut, nous fûmes, vous fûtes, ils fûrent.
I was, thou wast, he was, we were, you were, they were.

PERFECT TENSE.

Bin geweſen,* biſt geweſen, iſt geweſen, ſind geweſen, ihr ſeid, &c., ſie ſind, [&c.
He sido, has sido, ha sido, hemos sido, habeis sido, han sido.
He estado, has estado, ha estado, hemos estado, habeis estado, han estado.
Ai été, as été, a été, avons été, avez été, ont été.
Have been, hast been, has been, have been, have been, have been.

PLUPERFECT TENSE.

War geweſen, war(e)ſt, &c., war, &c., waren, &c., war(e)t, &c., waren, &c.
Hube sido (or) estado, hubiste, &c., hubo, &c., hubimos, &c., hubísteis, &c., hubieron, &c.
Yo había sido (or) estado, habías, &c., había, &c., habíamos, &c. habíais, &c., hubían, &c.
Avais (or) eus été, avais, eus, &c., avait, eut, &c., avions, eûmes, &c aviez, &c. &c. &c.
Had been, hadst been, had been, had been, had been, had been.

FIRST FUTURE.

Werde ſein, wirſt ſein, wird ſein, werden ſein, werdet, &c., werden, &c.
Seré (estaré), serás (estarás), será (estará), serémos (esterémos), seréis (estaréis), serán (esterán).
Serai, seras, sera, serons, serez, seront.
Shall be, shalt be, shall be, shall be, &c. &c.

SECOND FUTURE.

Werde geweſen ſein, wirſt, &c., wird, &c., werden, &c., werdet, &c., werden, &c.
Habré sido,† habrás sido,† habrá sido,† habrémos sido,† habréis sido,† habrán sido.†
Aurai été, auras été, aura été, aurons été, aurez été, auront été.
Shall have, shalt have, shall have, shall have, &c. &c.

* A repetition of the pronoun is unnecessary. † Or estado.

EXPLANATION OF THE TEXT AND OF THE FIGURED PRONUNCIATION.

THE TEXT is not encumbered by too much literalism; and great pains have been taken to use correct expressions. Those words connected in a brace belong to one phrase, and are for the most part idiomatic expressions. All the notes to the references through the text—explaining expressions, etc.—will be found at the close of each part. The small figures are guides to the literal translation: thus enabling a person acquainted with *one, to translate correctly the other three languages.*

Inasmuch as there *exist certain sounds in the foreign tongues which we do not have in English,* the following table will be very important to him who has *no teacher.*

GERMAN.

Ch, ch (guttural), represented in fig. pron. by				CH.
Ch (like sh),	"	"	"	*sh.*
Ch (like k),	"	"	"	*k.*
Ö,	"	"	"	oe.
Ü,	"	"	"	ue.
Ai, ay, ei, ey,	"	"	"	*i.*
Äu, eu,	"	"	"	oi.

SPANISH

Ñ, represented in figured pronunciation by				ny.
Ll,	"	"	"	ly.

FRENCH.

U, represented in figured pronunciation by				ue.
Eu,	"	"	"	oe.
The nasals	"	"	"	*ng.*
Oi, oix, &c.	"	"	"	*waw.*
J,	"	"	"	*zh.*

The accents have been arranged according to the actual pronunciation. This (¯) over a vowel denotes the vowel to be long; (˘) is short; and (^) is the broad accent. Where it was thought necessary, the word has been divided into syllables.

[redacted]

CONVERSATIONS IN

GERMAN.	SPANISH.
In einem Tuchladen.	*Tienda de paño y de lienzo.*
Wie[1] nennen[4] Sie[3] dieses[5]? *Vee nĕnĕn see dēsĕs?*	¿Como[1] se[2] llama[2,4] eso[5]? *Kōmō say lyâhmah āsō?*
Es[1] ist[2] ein[3] Schawl[4]. *Ase ist ine shâhl.*	Es[1,2] un[3] chal[4]. *Es oon chàl.*
Wie viel[1a] ist[2] der[3] Preis[4]? *Vee feel ist der prise?*	¿Cual[1] es[2] el[3] precio[4]? *Quahl ĕs el prāthĕō?*
Zehn[1] Dollars[2]. *Tsane dollars.*	Diez[1] pesos[2]. *Dĕ-āth pāsŏs.*
Welche[1] Einkäufe[2] haben[3] Sie[4] *Ve'-ha ine-koifāb hah-ben see*	¿Que[1] articulos[2] ha[3] comprado[5] *Ka ărticoolŏs ah comprado*
in[6] London[7] gemacht[5]? *in Lŭndŭn gĕmâCHT?*	U.[4] en[6] Londres[7]? *Oosted en Lŏndrĕs?*
Ich[1] kaufte[2] eine[3] Auswahl[4] *Ish kowftā ĭnā owswâhl*	He comprado[1,2] un[3] surtido[4] *A cŏmprâhdo oon soortido*
von[5] Spitzen[6], Bändern[7], Musse- *fŭn spitsen, bĕndern, mŭsă-* lins[8], *lins,*	de[5] encages[6], cintas[7], museli- *dā ĕncâhĕs, thintăs, moosălee-* nas[8], *năs,*
Kalikos[9], Wollenstoffen[10], *kălicŏs, wŏlĕnstŏfen,* Shawls[11]; *shâhls;*	zaraza[9], lana merina[10], *sarasa, lân-ah mĕreenah* chales[11]; *chalăse;*
und[12] von[13] Paris[14] einen[15] Ballen[16] *oond fŭn Pâris ĭnĕn bâllĕn*	y[12] de[13] Paris[14] un[15] cantidad[16] *ĕ dā Pâris oon cantedad*
der[18] schönsten[20], und[21] *der shoensten, oond*	de[17] paños[22] y casimires[24], muy *dā panyŏs ĕ casĕmĕres, mwy*
reichsten[22] Tücher[23], Kasimirs[24], *rishe-ten tuecher, kăsĕmĕrs,*	hermosos[20] y[21] muy ricos[22], *ermŏsos ĕ mwy rĕkos,*
u. s. w.[25], u. s. w.[26] o	etc.[25] etc.[26] et cetera[26].
Haben[1,3] Sie[2] Sonnenschirme[4]? *Hahben see sunensheermā?*	¿Tiene[1,3] U.[2] quitasoles[4]? *Te-ĕnā oosted kitasŏlĕs?*
Ich[1] habe[2] sehr[4] schöne[5] Sonnen- *Ish hahbā sāre shoenā sŭnen-* schirme[6] *sheermā*	Tengo[1,2] quitasoles[6] muy[4] her- *Tĕngo kitasŏlĕs mwy ĕr-* mosos[5] *mŏsŏs*

[redacted]

CONVERSATIONS IN

FRENCH.	ENGLISH.
Magasin de draps.	*At a dry-goods store.*
Comment[1] ceci[5] s'appelle[4]-t-il ? a *Comăng sĕsy s'ăpĕl - t-il ?*	What[1] do[2] you[3] call[4] this[5] ?
C'[1] est[2] un[3] schale[4]. *S' āte ŭng shâl.*	It[1] is[2] a[3] shawl[4].
Quel[1] en b est[2] le[3] prix[4] ? *Kĕl ăng ā luh pree ?*	What[1] is[2] the[3] price[4] ?
Dix[1] piastres[2]. *Dee pyastr.*	Ten[1] dollars[2].
Quelles[1] emplettes[2] avez[3]-vous[4] *Kĕl - z - ang-plet ăvy - voo*	What[1] purchases[2] did[3] you[4]
faites[5] à[6] Londres[7] ? *fat ah Londr ?*	make[5] in[6] London[7] ?
J'ai acheté[1, 2] un[3] assortiment[4] *Zh'ā ăshtā ung asortimăng*	I[1] bought[2] an[3] assortment[4]
de[5] dentelles[6], de rubans[7], de *duh dăngtel, duh ruebang, duh* mousselines[8], *moosleen,*	of[5] laces[6], ribbons[7], muslins[8],
de calicos[9], d'étoffes de laine[10], *duh calico, d'etof duh lan,* de schales[11] ; *duh shal ;*	prints[9], de-laines[10], shawls[11] ;
et[12] à[13] Paris[14], le[18] plus[19] beau[20] *ā ah Pâry, luh plue bo*	and[12] from[13] Paris[14], a[15] lot[16]
et[21] le plus précieux[22] choix[16] *a luh plue presyoe shwaw*	of[17] the[18] most[19] beautiful[20] and[21]
de draps[23], de casimirs[24], *duh drah, duh casimeer,*	rich[22] cloths[23], casimeres[24],
etc.[25] etc.[26] etc.[26]	&c.[25] &c.[26]
Tenez[1, 3]-vous[2] des parasols[4] ? *Teny - voo dā părăsŏl ?*	Do[1] you[2] have[3] parasols[4] ?
J'[1] en c ai[2] de[3] très[4]-beaux[5] *Zhang ā duh trā - bō*	I[1] have[2] some[3] very[4] fine[5] parasols[6]

[redacted]

zu[7] einem[8] sehr[9] niedrigen[10] Preise[11]. *tsoo i-nem säre nee-drizhen pri-sā.*	á[7] un[8] precio[11] muy[9] equitativo[10]. *ah oon prāthĕo mwy ākitatē-vo.*
Haben[1] Sie[2] Flanelle[4]? *Hahben see flănĕlā?*	¿Tiene[1] U.[2] bayetas[4] (franelas)?[a] *Tē-ānā oosted bah-yātas (frănĕlās?)*
Ja,[1,2] soll[3] ich[4] Ihnen[6] welche[7] zeigen[5]? *Yah, soll ish ē-nen velchă tsiken?*	Tengo[1,2] algunas. ¿Le mostraré[5] á U.[6] algunas[7]? *Tengo, ălgoonăs. Lā mostrahrā ah U. ălgoonăs?*
Ja[1], rothen[3] Flanell[4]. *Yah, rōten flannel.*	Sí[1], las de[2] rojo[3]. *See, las dā rōhō.*
Ich[1] habe[2] nur[3] weißen[4]. *Ish hahbă noor vise-sen.*	No[3] tengo[1,2] mas que[3] blancas[4] *No tengo mâs kā blânkăs.*
O,[1] das[2] genügt[3,5] nicht[4]. *O, das gānuezht nisht.*	No[1,2] me[3] bastan[4,5]. *No mā bahstân.*
Ich[1] muß[2] etwas[4] rothen[5] haben[3]. *Ish moos etwâs rōten hahben.*	Necesito[1,2,3] algunas[4] rojas[5]. *Nethesĕtō âlgoonas rohas.*
Sie[1] können[2] ihn[4] zu[5] einem[6] Färber[7] bringen[3], und[8] ihn[10] gefärbt[11] bekommen[9]. *See koenen een tsoo i-nem Fĕrbĕr bringen, oond een gā-fĕrbt bākomĕn.*	Puede[2] U.[1] llevarlas[3,4] al[5,6] tintorero[7], y[8] hacerlas[9,10] teñir[11]. *Pwādā oosted lyā-vârlahs ăl teentorāro ē hâtherlahs tā-nyeer.*
Das[1] würde[2] zu[4] kostspielig[5] und[6] zu[4] mühsam[7] sein[3]. *Das vuerdā tsoo kostspeelizh oond tsoo muesăm sine.*	Esó[1] me costaria[2,3,4] demasiado[5], y[6] seria[2,3] tambien demasiado tedioso[7].[b] *Asō mā cōstâreeah dāmahsēahdo, ē sĕryah tambyĕn dāmahsēahdo ta-de-ōso.*
Gut[1,2], so wie[3,4] Sie[5] es wünschen.[6] Ist[7] sonst[8] noch[9] Etwas[10,11][d] *Goot, so vee see āse vuenshen. Ist sonst NOCH etvâs*	Muy[1] bien[2], sea[3] como[4] lo quiere[6] U.[5][c] ¿Quiere[14] U.[13] algo[9,10] *Mwy byĕn, sā-ah kōmō lo kee-erā U. Kee-ĕrā oosted algo*

[redacted]

à[7] très[9]-bas[10] prix[11] *ah trā-bah pree.*	at[7] a[8] very[9] low[10] price[11].
Avez[1]-vous[2] de la[3] flanelle[4]? *Avay-voo duh lah flanel?*	Have[1] you[2] any[3] flannels[4]?
Oui. Vous[6] en[7] montrerai-je[4]? *We. Vooz-ang mongtrĕrā-zhuh?*	I[1] have[2]. Shall[3] I[4] show[5] you[6] some[7]?
Oui[1], de la[2] rouge[3]. *Wē, d' la roozh.*	Yes[1], some[2] red[3] flannel[4].
Je[1] n'[3]ai[2] que[3] de la blanche[4]. *Zhuh nā kuh d' la blangsh.*	I[1] have[2] only[3] white[4].
Oh[1], ce[2] n'est pas mon affaire. *O, suh n'ā pah mong afāre.*	O[1], that[2] will[3] never[4] do[5].
Je[1] veux[2,3] de la[4] rouge[5]. *Zhuh voe d' la roozh.*	I[1] must[2] have[3] some[4] red[5].
Vous[1] n'avez[2] qu' à la[4] porter[3] chez[5] *Voo n'avy k' ah lah portā shā*	You[1] can[2] take[3] it[4] to[5] a[6]
le[6] teinturier[7], et[8] la[10] faire[9] teindre[11]. *luh tangtueryā, ā lah fāre tangdr.*	dyer[7], and[8] have[9] it[10] coloured[11].
Ce[1] serait[2,3] trop[4] coûteux[5] et[6] *Suh sĕrā trō cootoe ā*	That[1] would[2] be[3] too[4] expensive[5]
trop ennuyeux[7]. *tro enue-yoe.*	and[6] troublesome[7].
Soit.[1] A votre plaisir[3,4,5,6]. *Swāh. Ah vōtr plāzeer.*	Very[1] well[2], just[3] as[4] you[5]
Desireriez[14]-vous[13] autre[9] *Dāzeer-ĕr-ya-vooz ō-tr*	choose[6]. Is[7] there[8] any thing[10]

[redacted]

was[12] Sie[13] heute[15] haben möch- *vāhs see hoitā hahben moech-* ten[14]? *tĕn?*	mas[11] hoy[15]? *măs oy?*
Heute[2] Nichts[1], mein Herr[3], ich[4] *Hoitā nix, mine hĕr, ish* danke[5] Ihnen[6]; *dânkā eenen;*	Nada[1] mas[1] ahora[2],d señor,[3] *Nahdah măs ah-ōrâh, sain-yor,*
aber[7] ich[8] werde[9] in[12] einigen[14,15] *âhber ish vĕrdā in i-nizhĕn*	gracias[4,5,6]; pero[7] volvere[8–12] *grâthee-as; pāro volvā-rā*
Tagen[16] wieder[13] einsprechen[10,11]. *Tahgen veeder ine-spreshen.*	en[12] pocas[15] dias[16]. *en pŏkăs dē-as.*
Ich[1] werde[2] Ihnen[6,7] sehr[4] *Ish vĕrdā ē-nen säre*	Quedaré[1,2,3] muy[4] agradecido[5] *Ka-dâhrā mwy âgrāhdā-thē-dō*
verbunden[5] sein[2], mein Herr[8]. *fĕrboondĕn sine, mine hĕr.*	á[6] U[7]. *ah oosted.*
O[1], nicht[2] im[3] Geringsten[4],[e] mein *O, nisht im gĕringstĕn, mine* Herr.[5] *hĕr.*	No hay de que.[e] *No i dā kā.*
Guten[6] Tag[7], mein[8] Freund[9]. *Gooten tag, mine froind.*	Buen[6] dia[7], amigo[9] mio[8]. *Bwen dē-ah, amē-gō mē-ō.*
Guten[1] Tag[2]. *Gooten Tây.*	Buen[1] dia[2]. *Bwen dē-ah.*
Wollen[1] Sie[2] mich[4] einige[7] Kalikos[8] *Vŏllĕn see mish i-nizhā kalikoes*	¿Hagame ver[1–6] algunas[7] *Ha-gahmā vĕr algoonas*
sehen[5,6] lassen[3], mein Herr[9]? *sā-ăn lâssen, mine hĕr?*	telas pintadas[8],f señor[9]? *tālas pintah-das, sainyor?*
Mit[1] dem[2] größten[3] Vergnügen[4]. *Mit dem groesten fĕrgnuezhen.*	Con[1] muchisimo[2,3] gusto[4]. *Kŏn moochisemo goosto.*
Wie viel[1] ist[2] der[3] Preis[4]? *Vee feel ist der prīse?*	¿A' como vende U. eso? g *Ah kōmō vendā U. āso?*
Die[1] Preise[2] sind[3] verschieden[4], *Dee pri-sā sind fersheeden,*	Los[1] precios[2] son[3] varios[4], *Lŏs prā-the-os sŏn var-e-os,*
ihrer[7] Güte[8] entsprechend[5,6].f *ee-rĕr guetā entspreshend.*	en razon de[5,6]h su[7] cualidad[8]. *en rah-thon dā soo quahl-ē-dad.*

[redacted]

French	English
chose[10,11] en ce moment[15]? g *shŏze ang suh momăng?*	else[11] that[12] you[13] wish[14] to-day[15]?
Rien[1], aujourd' hui[2], monsieur,[3] je[4] vous[6] *Ryăng, ŏzhoord'we, mŭsyoe, zhuh voo*	Nothing[1] to-day[2], sir[3], I[4] thank[5]
remercie[5]; mais[7] j'aurai soin *rĕmĕrsē; mā zh'ŏrā swawng*	you[6]; but[7] I[8] will[9] call[10] in[11]
de repasser[9—12] sous peu[13—16].h *duh rĕpăssā soo poe.*	again[12] in[13] a[14] few[15] days[16].
Vous m'obligerez beaucoup[1—7],i *Voo m'obleezhĕrā bŏkoo,*	I[1] shall[2] be[3] much[4] obliged[5]
monsieur[8]. *musyoe.*	to[6] you[7], sir[8].
Oh[1], il n'y a pas de quoi[2,3,4],k *O, il n'ee ah pah duh quaw,* monsieur[5]. *musyoe.*	O[1], not[2] at[3] all[4], sir[5].
Bon[6]-jour[7], mon[8] ami[9]. *Bong zhoor, mong nammy.*	Good[6] day[7], my[8] friend[9].
Bon[1]-jour[2]. *Bong-zhoor.*	Good[1] day[2].
Voudriez[1]-vous[2] bien me[4] faire[3] *Vood-ryā voo byang muh fāre*	Will[1] you[2] let[3] me[4] look[5] at[6]
voir[5] des[7] calicos[8], monsieur[9]? *vwaw dā kălĕkō, musyoe?*	some[7] prints[8], sir[9]?
Avec[1] le[2] plus grand[3] l plaisir[4]. *Avek luh plue grang plāzeer.*	With[1] the[2] greatest[3] pleasure[4].
De quel[1] prix[4] sont-ils[2]? m *Duh kĕl pree sŏngt-il?*	What[1] is[2] the[3] price[4]?
Le[1] prix[2] varie[3,4] *Luh pree văree*	The[1] prices[2] are[3] various[4],
suivant[5,6] la[7] qualité[8].n *swee-vang lah kăhlē-tā.*	according[5] to[6] their[7] quality[8].

[redacted]

Hier[1] ist[2] ein[3] Stück[4], sehr[5] schön[6], *Heer ist ine stuek, säre shoen,*	Aquí[1] esta[2] una[3] pieza[4], *Åk-kē ēstah oonah pyā-thah,* bellisima[5,6], *bellis-ē-mah,*
fein[7] im Gewebe[8], und[9] dauer- *fine im gā-vābā, oond dower-*	de tegido[8], muy lindo[7], y[9] *dā tā-hē-dō, mwy lindō, ē*
haft[10], für[11] nur[12] zwei[13] Schill- *hâft, fuer noor tswi shill-*	durable[10], por[11] solamente[12] dos[13] *doorâble, por solah-mentā dos*
inge[14] und[15] sechs Cents[16]. *ingā oond sex sents.*	chelines[14] y[15] seis centavos.[16] *chelinēnes ē sā-is thentahvos.*
Wird[1] er[2] verbleichen[3]? *Veerd äer fērblīchen?*	¿Perdera su color[1,2,3]? 1 *Pērdā-rah soo kōlōr?*
O[1], nein[2], ich[3] habe[4] ihn[6] selbst[7] *O, nine, ish hahbā een selbst*	O[1], no[2], la[6] he[4] probado[5] yo[3] *O, no, lah ā pro-bah-do yo*
geprobt[5]. Sie[1] können[2] sechszehn[5] *gā-prōbpt. See koenen sextsāne*	mismo.[7] Corteme[1—4] k *mees-mo. Kŏr-tā-mā*
Ellen[6] abmessen[4,3], und[7] ihn[9] in[10] *ēlēn âhbmessen, oond een in*	diez y seis[5] varas[6], y[7] *dec-aith ē sā-is vāras, ē*
meine[11] Wohnung[12], No.[13] (Zahl) *minā vō-nung, nummero (tsahl)*	envielas[8,9] á[10] mi[11] casa[12], *enve-ā-lâs ah mē câsah,*
42[14] Paulus[16] *tswi-oond-feertsig Powloos*	calle[17] de San[15] Pablo[16] *kālā dā San Pâb-lo*
Straße[17] schicken[8]. *strassā shiken.*	No.[13] 42[14]. *Noomā-ro quahr-en'ah ē dos.*
Er[1] soll[2] sogleich[5] geschickt[4] werden[3]. *äēr sōl sōglīshe gāshikt vērdēn.*	Le[1] enviere[2,3,4] á U. al punto[5].1 *Lā enve-arā ah U. all poontō.*
Ich[1] habe[2] mir[4] Zwirn[6] und[7] *Ish hahbā meer tsveern oond*	He[1,2] comprado[3] hilo[6], *ā komprah-dō ē-lō,*
Nadeln[8], einen[9] Fingerhut[10], *Nahdeln, i-nen fing-er-hoot,*	agujas[8], dedal[10], *ahgoohas, dā-dal,*
Wachs[12], Scheeren[13], und[14] sehr[16] *Väx, shā-ren, oond säre*	cera[12], unas tijeras[13], *thā-rah, oonās tē-her-âs,*
feinen Stoff zu Hemden[18] *fi-nēn stōff tsoo hemden*	y[14] telas[18] muy[16] finas[17], *ē tā-lās mwy fē-nās,*

FRENCH.	ENGLISH.
Voici[1,2] une[3] pièce[4] fort[5] belle[6], *Vwawsè* uen *pê-äs fŏr bel,*	Here[1] is[2] a[3] piece[4], very[5]
très fine[7], d'un grand usage[10], *trā fin, d'ŭng grangd* uezazh,	beautiful[6], fine[7] texture[8], and[9]
à[11] deux[13] chelines[14] *ah doe shelin*	durable[10], for[11] only[12] two[13] shillings[14]
six sols[16], net. *see sol, nā.*	and[15] sixpence[16] (six cents.)
La couleur—passera[1,3]-t-elle[2]? *Lah cooloer—passā-rah-t-el?*	Will[1] it[2] fade[3]?
Oh[1], non[2], j'[3] en[6] ai[4] *O, nong zh'ang ā*	O[1], no[2], I[3] have[4] tried[5] it[6]
fait l'épreuve[5]. Donnez-m'en[1—4] *fāy l'uhproev. Don-nā-m'ang*	myself.[7] You[1] may[2]
seize[5] aunes[6], *sāze ōn*	measure[3] off[4] sixteen[5]
et[7] envoyez[8]-les[9] à[10] ma[11] *e ang-voyā - lā ah mah*	yards[6], and[7] send[8] it[9] to[10]
residence[12], rue[17] saint[15] *resê-dăngs rue săng*	my[11] residence[12], No.[13] 42[14]
Paul[16], numero[13] 42[14] *Pole, numāro karangt-dis.*	St.[15] Paul[16] street[17].
Je vais vous les envoyer de- *Zhuh vā voo lā-z-angvoyā duh* suite[5]. *swit.*	It[1] shall[2] be[3] sent[4] immediately[5].
Je[1] viens[2] de m'[4] acheter[3] du[5] *Zhuh vyăng duh m'ăshtā due*	I[1] have[2] bought[3] me[4]
fil[6], des aiguilles[8], un[9] dé[10], *fil, dā - z - ăgwil, ung dā,*	some[5] thread[6] and[7] needles[8],
de la[11] cire[12], une paire de *d' lah seer, uen pāre dā*	a[9] thimble[10], some[11] beeswax[12],
ciseaux[13], et[14] de[15] très[16] belle[17] *siz-ō, ā duh trā bel*	scissors[13], and[14] some[15]

gekauft[8].
gā-kowft.

Mein[1] Bruder[2] hat[3] ein[5] neues[8]
Mine brooder hât ine noiyes
Paar[6] Gamaschen[7, 9] gekauft[4].
pahr gā-mâshen gā-kowft.

Meine[1] Tante[2] hat[3] so eben[4]
Minā tâhntā hāht sō aben
einen[6] schönen[7] neuen[8] Hut[9]
ī-nen shoenen noi-yen hoot
mit[10] einer[11] kleinen[12] blauer[13]
mit ī-ner kli-nen blow-ĕr
Feder[14] gekauft[5], welches[15] sie[17]
fā-dĕr gā-kowft, velches see
auf[18] eine[19] schöne[20] Art[21] ziert[16].
owf ī-nā shoenā ârt tseert.

Ich[1] würde[2] mich nicht[3] wundern[4]
Ish vuerdā mish nisht voon-dĕrn
wenn[5] ihr[12, 13] Jemand[6, 7] seinen[10]
ven eer yā-mând si-nen
Antrag[11] machte[8, 9]; ungeachtet[14]
ântrûg mâCHtā; oongā-âCHtet
sie[15] eine[18] ganz[17] alte[19] Jungfer[20]
see ī-nā gants âltā youngfĕr
ist[16]—Ich[21] bitte[22] um Entschuld-
ist — Ish bittā oom ent-shoold-
igung[23] — ich[24] meine[25, 26] sehr[27]
ĭgung — ish mi-nā sūre
vorgerückt[28] im[29] Alter[30].
fŏrgārueckt im âlter.

para camisas[13].m
părah kămēsăs.

Mi[1] hermano[2] ha[3] comprado[4]
Mē ĕrmâhnō âh kŏm-prado
un[5] par[6] de[7] polaynas[9] nuevas.[8]
oon pâhr dā polâ-ēnas noo-ā-văs.

Mia[1] tia[2] acaba[3, 4]n de com-
Mē-âh tē-âh ăk-ahbâh dā kŏm-
prar[5] un[6] sombrero[9] hermoso[7] y
prahr oon sŏm-brā-rō ĕr-mō-sō e
nuevo[8], con[10] una[11] garzoti-
nwā-vo, kŏn oonah garthotē-
ca[12, 14] azul[13] que[15] la[17] embell-
kah âth-ool kā lah embel-
ice[16, 18] muchisimo[19, 20, 21].
ē-thā moo-chis-ē-mō.

No[3] seriá[1, 2] sorprendido[4],o si[5]
Nō sā-rē-ah sŏr-prĕn-de-do sē
alguno[6, 7] la[12, 13] cortejaria[8—11];
âlgoo-nō lah kŏr-tā-hâr-yah;
aunque[14] sea[15, 16] una[18] don-
ah-oon-kā sā-ah oonah don-
cellidueña[19, 20] — Perdone-
thelyē-doo-enyah — Per-dō-nā-
me[21—23] — Queria[24, 25]
mā — Kā-rē-ah
decir[26] muy[27] adelantada[28]
dā-theer mwy ădĕlāntahda
en[29] años[30].
ĕn ânyŏs.

[redacted]

toile pour faire des chemises[18]. *twawl poor fāre dā shmis.*	very[16] fine[17] shirting[18].
Mon[1] frère[2] a[3] acheté[4] une[5] paire[6] *Mong frâre ah ashty* uen *pāre*	My[1] brother[2] has[3] bought[4]
de[7] geutres[9] neuves[8]. *duh goetr noev.*	a[5] pair[6] of[7] new[8] gaiters[9].
Ma[1] tante[2] vient[3,4] d'acheter[5] *Mâh tangt vyangt d'ashtā*	My[1] aunt[2] has[3] just[4]
un[6] beau[7] chapeau[9] neuf[8], *ung bō shap-ō noef,*	purchased[5] a[6] beautiful[7]
orné d'[10] une[11] plume[14] bleue[13] *ŏrnā d'* uen *pluem bl*ue	new[8] hat[9], with[10] a[11] little[12]
qui[15] la[17] rend[16,18] *kē lah răng*	blue[13] plume[14] that[15] sets[16]
très jolie[19,20,21]. *trā zhŏly.*	her[17] off[18] in[19] fine[20] style[21].
Je[1] ne[2] serais[3] point[3] étonné[4], *Zhuh nuh serā pwawngt ā-tŏn-ā,*	I[1] shouldn't[2,3] wonder[4] if[5]
que[5] quelqu'[6] un[7] lui[12,13] *kuh kelk' ung lwē*	some[6] one[7] were[8] paying[9] his[10]
fît la cour[8–11]; quoiqu'[14] *fē lah koor; kwawk*	addresses[11] to[12] her[13]; notwithstanding[14]
elle[15] soit[16] surannée[19,20] q — *el swaw suer-ăn-ā —*	she[15] is[16] quite[17] an[18] old[19]
Bien des pardons[21–23] r — *Byăng dā părdŏng —*	maid[20] — I[21] beg[23] pardon[22]—
Je[24] voulais[25] dire[26], *Zhuh voo-lā deer,*	I[24] should[25] say[26], *quite*[27]
âgée[28–30]. *âgā*	*advanced*[28] in[29] life[30].

German	Spanish
In einen Schneiderladen.	***Con un Sastre.***
Guten[1] Tag[2], mein Herr[3]. *Gootĕn tâg, mine hĕr.*	Buenos[1] dias[2], señor[3]. *Bwā-nōs dē-ās, sainyŏr.*
Haben[1] Sie[2] Röcke[4] zu[5] verkaufen[6]? *Hâhbĕn see roekā tsoo ferkowfen?*	¿Tiene[1] U.[2] vestidos[4] que vender[5,6]? *Tē-ānā U. vestē-dōs kā vĕnder?*
Ja[1], mein Herr[2], ich[3] habe[4] Röcke[5] *Yah, mine hĕr, ish hahbā roe-kā*	Si[1], señor[2], tengo[3,4] vestidos[5] *Sē, sain-yŏr, tĕngō vĕstē-dōs*
von[6] allen[7] Sorte[8]. Welche[9] Art[10] *fŭn âllĕn sortā. Velchā ârt*	de[6] todos[7] generos[8]. ¿Que[9] *dā tōdōs hĕnārōs. Kā*
von[11] Röck[13] soll[14] ich[15] Ihnen[17] zeigen[16]? *fŭn roek sōl ish ee-nĕn tsiken?*	genero[10] de[11] vestidos[13] le mostraré[14—16] á U.[17]? *hĕnārō dā vestē-dōs lā mōs-trârā ah U.?*
Nun[1], einen[2] schwarzen[4] Frack[5], *Noon, i-nen shwârtsen frahk,*	Bien[1], un[2] vestido fino[3,5], y *Byĕn, oon vĕstēdō fē-nō, ē*
von feinem Tuche[3]—Ich[6] denke[7] *fun fi-nĕm toochā — ish dĕnkā*	negro[4]. Creo[6,7] este[8,9] vestido *nā-grō. Krā-ō ĕstā vestēdō*
das[8] ist[9] am[10] modernsten[11]. *das ist âhm mōdĕrnstĕn.*	de modo[11]. *dā mōdō.*
Jetzt[5] nicht[1] ganz[2] so[3] modern[4] *Yĕtst nisht gants sō mōdĕrn*	No[1] es tan[3] de modo[4] ahora[5] *Nō ĕs tan dā mōdō ah-ō-rah*
als[6] der[7] Überrock[8] — Überröcke[9] *als der ueber-rŏck—ueber-roekā*	como[6] el[7] saco[8]—los sacos[9] *kōmō el sâkō — lōs sâkōs*
werden[10] mehr[11] getragen[12]. *verden māre gā-trâh-gen.*	son[10] muy de modo[11,12]. *sōn mwy dā mōdō.*
Gut[1,2], denn[3], zeigen Sie[4] mir[5] *Goot, den, tsi-ken see meer*	Muy[1] bien[2], enseñeme[4,5] *Mwy byen, ensāin-yā-mā*
einen[6] Überrock[7]. *i-nen ueber-rŏk.*	un[6] saco[7]. *oon sâko.*
Hier[1] ist[2] einer[3]—ich[4] denke[5] das *Heer ist i-nĕr — ish denkā das*	Aqui[1] esta[2] uno[3] que[6] viene[9] *Ah-kē ĕstah oo-nō kā ve-ĕnā*
er[6] Ihnen[7] paßt[8]. *āre eenĕn pâst.*	bien á U.[8] ? *byĕn ah oosted.*

Avec un Tailleur.	*At a Tailor-shop.*
Bonjour[1,2], monsieur.[3] *Bong-zhoor, mŭs-yoe.*	Good[1] morning[2], sir[3].
Avez[1]-vous[2] des[3] habits[4] à[5] vendre[6]? *Avy - voo dā - z - abē - z - ah vangdr?*	Have[1] you[2] any[3] coats[4] to[5] sell[6]?
Oui[1], monsieur[2], j'ai[3,4] des habits[5] *We, mŭs-yoe, zh'ā dā-z-abē*	Yes[1], sir[2], I[3] have[4] coats[5] of[6]
de[6] toutes[7] espèce[8]. Quelle[9] *duh toot-s-ĕspĕs. Kĕl*	every[7] description.[8] What[9]
sorte[10] d'habit[11,13] vous[17] montrerai-je[14—16]? *sŏr d'abē voo mongtrĕrā-zhuh?*	kind[10] of[11] a[12] coat[13] shall[14] I[15] show[16] you[17]?
Eh bien[1], un[2] noir[4] de beau drap[3]. *Eh byang, ŭng nwawr duh bō drā.*	Well[1], a[2] broadcloth[3]—black[4],
Celui-là[8] me[6] semble[7] plus[10] *Sĕlwē-lâh muh sāngbl plue-z-*	frock[5] — I[6] think[7] that[8] is[9]
à la mode[11]. *ah lah mŏd.*	most[10] fashionable[11].
Pas[1] autant[3] que[6] le[7] paleteau[8]— *Pah-z-ō-tang kā luh pălĕtō—*	Not[1] quite[2] so[3] fashionable[4]
les paletcaux[9] sont[10] *lā pălĕtō song*	now[5] as[6] the[7] sack[8] — sacks[9]
plus d'usage[11,12]. *plue d'ue-zazh.*	are[10] much[11] worn[12].
Eh bien[1,2], donc,[3] faites moi *Eh byang, dongk, fat mwaw*	Very[1] well[2], then[3], show[4] me[5]
voir[4,5] un[6] paleteau.[7] *vwaw-r-ung pălĕtō.*	a[6] sack[7].
En voici[1,2] un[3], qui[6] vous[8] *Ang vwawsy ung, kē voo*	Here[1] is[2] one[3]—I[4] think[5]
siéra[7,9], je[4] pense[5]. *syĕrah, zhuh pangs.*	it[6] is[7] your[8] fit[9].

[redacted]

O[1], nein, ganz und gar nicht[2—4], *O, nine, gants oond gār nisht,*	O[1], de ninguna manera[2—4]; es[5,6] *O, dā neen-goonā mănărah; ēs*
er[5] ist[6] viel[7] zu[8] groß[9]—er[10] wird[11] *āre ist feel tsoo grōse—āre veerd*	demasiado[7,8] ancho[8,9], *dā-mâs-ē-ah-dō ăncho,*
nie[12] genügen[13]. *nee gā-nuezhen.*	no me ira jamas[12,13]. *nō mā ē-rah hâmăs.*
Hier[1] ist[2] ein andern[3], ein *Heer ist īne andern, īne*	Aquí[1] esta[2] unotro[3]— *Ah-kē estah oon-ō-trō—*
kleinerer[4]—versuchen Sie[5] diesen[6]. *klī-nĕrĕr—fersoochen see deesen.*	mas pequeño[4], pruebela[5,6] U.[5] *mâhs pākānyō, proo-ā-bālah U.*
Dieser[1] ist[2] besser[3]—er paßt[6] sehr[4] *Dee-ser ist besser—der pâst sāre*	Es[1,2] mejor[3]—va muy bien[4—6]. *Ase mā-hōr—vah mwy byen.*
gut[5]. Was[7] denken[10] Sie[8] *goot. Vâs denken see*	¿Que[7] le parece[8—10] de[11] eso[12], *Ka lā parā-thā dā āsō,*
darüber[11,12], Schneider[13]? *dârueber, shnī - der?*	señor sastre[13]? *saínyōr săstrā?*
Er sitzt Ihnen[1—3] sehr[4] gut[5], *Are sitst ē-nĕn sāre goot,*	Va muy bien[1—4]; muy[4] bien[5], *Vah mwy byen; mwy byen,*
wahrlich[6]. Pröchtig[7] — Nichts[9] *vâhr-lish. Proeshtizh—nix*	ciertamente[6]. Nada[9] pue- *the-ertamentā. Nah-dah pwā-*
könnte[10] besser[12] sitzen[11]. *koentā besser sitsen.*	da[10] ir[7] mejor[12]. *dah eer māhōr.*
Was[1] ist[2] der[3] Preis[4]? *Vâs ist der prīse?*	¿A como le vende U.? *Ah kōmō lā vendā oosted?*
Er[1] beträgt[2] nur[3] dreizehn[4] Dollars[5] *Are bĕtrēgt noor drītsāne dollars.*	Solamente[3] trece[4] pesos[5]. *Sol-ah-mentā trā-thā pā-sos.*
Das[1] ist[2] ganz[3] billig[4]. *Das ist gants billizh.*	Es[1,2] muy[3] de barato[4]. *Es mwy dā barahto.*
Ich[1] verkaufe[2] alle[3] meine[4] Kleider[5] *Ish ferkowfā allā mīnā klī-der*	Vendo[1,2] todos[3] mis[4] vestidos[5] *Vendo tōdōs mis vestedōs*

Oh[1], non[2], point[3] du[3] tout[4]. Il[5] *O, nong, pwawng* due *too. Il*	O[1], not[2] at[3] all[4]; it[5]
a[6] trop[8] d'ampleur[9].[7] Cela[10] *ah trō d'ang-ploer. S'lah*	is[6] quite[7] too[8] large[9]—it[10]
ne me va pas[11–12]. *nuh muh vah pah.*	will[11] never[12] do[12].
En voici[1,2] un autre[3] *Ang vwawsy ung-n-ōtr*	Here[1] is[2] another[3]—
plus étroit[4], essayez[5]-le[6]. *plue-z-etrwaw, essay - ā - lā.*	smaller[4]—try[5] this[6].
Il[1] va[2] t mieux[3]. Il sied à mer- *Il vah myoe. Il syā-d-ah mer-*	That[1] is[2] better[3]—very[4] fine[5]
veille[4–6]. Qu'[7] en[11,12] pensez[10]- *vâlyuh. K' ang pangsā-*	fit[6]. What[7] do[8] you[9] think[10]
vous[9], monsieur le tailleur[13]? *voo, musyoe luh tāl-yoer?*	of[11] it[12], tailor[13]?
Il sied à merveille[1–3] — à mer- *Il syā ah mĕrvālyuh — ah mĕr-*	Very[1] fine[2] fit[3]. Very[4] fine[5],
vielle[4,5], en vérité[6]. C'est un *vālyuh, ang vĕrĕtā. S'ā-t-ung*	indeed.[6] Admirable[7] fit[8].
chef-d'œuvre,[7]—on ne[9] saurait[10] *shef-d'oevr — ong nuh sō-rā*	Nothing[9] could[10] sit[11] better[12].
rien[9] vous faire de mieux[11,12]. *ryang voo fāre duh myoe.*	
Quel[1] en est[2] le[3] prix[4]? *Kel ang ā luh pree?*	What[1] is[2] the[3] price[4]?
Ce[1] n'est[2] que[3] treize[4] piastres[5]. *Suh n'ā kuh trāze pē-astr.*	It[1] is[2] only[3] thirteen[4] dollars[5].
C'[1]est[2] bien à bon marché[4]. *S'ā byang ah bong marshā.*	That[1] is[2] quite[3] cheap[4].
Je[1] vends[2] tous[3] mes[4] habits[5] *Zhuh vang too mā-z-abē - z-*	I[1] sell[2] all[3] my[4] clothes[5]

[redacted]

billig[6]. Dies[7] ist[8] der[9] *billig. Dees ist der*	baratismos[6]. Aquí[7] esta[8] *barâtismos. Ak-kē estah*
wohlfeile[10] Laden[11]. *vōle-fi-lā lâden.*	la[9] tienda[11] baratisima[10]. *lah tyenda barâtisēmah.*
Hier[1] ist[2] das[3] Geld[4]—ich[5] *Heer ist dās geld — ish*	Aquí[1] esta[2] su[3] dinero[4]. *Ak-kē estāh soo dē-nā-rō.*
denke[6] es[7] ist[8] richtig[9]. *dĕnkā āse ist rīsh-tizh.*	A mi parecer[5,6] es[7,8] equitativo[9]. *Ah mē pârāthĕr ēs ākitahtēvō.*
Ganz[1] richtig[2], mein Herr[3]; sollten[4] *Gants rish-tizh, mine hĕr; sŏlten*	Sí[1,2] señor[3]. Cuando[4] nece- *Sē, sāinyŏr. Quandō nā-the-*
Sie[5] irgend[7] Etwas[8] mehr[9] zu[10] *see eer-kend etvahs māre tsoo*	sitara[5,6] alguna[7] cosa[8], *setârah âlgoonah kōsah,*
meinem Geschäft[11,12] belangend, *mi-nem gā-shĕft bā-lŏng-end,*	hagame el favor de darme *hăgâmā el fahvŏr dā dârmā*
gebrauchen[6], so lassen Sie es uns *gābrowcнen, so lāsĕn see āse oons* wissen.[13—16] *vissen.*	la preferencia.[13—16] *lah preferenthēah.*
Ich[1] werde[2] es[4] thun[3], mein Herr.[5] *Ish vĕrdā āse toon, mine hĕr.*	Lo[4] hare[1—3], señor[5]. *Lōh âh-rā, sain-yŏr.*
Guten[6] Morgen[7]. *Gooten morken.*	Buen[6] dia[7]. *Bwen dē-ah.*
Haben[1] Sie[2] Beinkleider[3]? *Haben see bine-kli-der?*	¿Tiene[1] U.[2] pantalones[3]? *Tyā-nā U. pântâlō-nēs?*
Ja, ich[1] habe[2] Beinkleider[3] *Yah, ish hah-bā bīne-kli-der*	Tengo[1,2] pantalones[3] de[4] todas[5] *Tengo pântâlō-nēs dā tōdas*
von[4] jeder[5] Art[6] und[7] Güte[8]. *fŭn yādĕr ârt oond guetā.*	calidades[6] y[7] de todos generos[8]. *kaledadēs ē dā todos henā-rōs.*
Was[1] fordern[4] Sie[3] für[5] dieses[6] *Vâhs fŭrdern see fuer deeses* Paar[7]? *pahr?*	¿Cuanto[1] quiere[2,4] U.[3] por[5] *Quânto kē-ērā U. pŏr* este[6] par[7]? *esta pâhr?*
Sieben[1] Dollars[2]. *Seeben dollars.*	Siete[1] pesos[2]. *Sē-ātā pā-sōs.*

à bon marché[6]. C'[7] est[8] *ah bong marshā. S'ā*	cheap[6]. This[7] is[8]
le[9] magasin[11] au bon marché[10]. *luh magăzang ō bŏng mârshā.*	the[9] *cheap*[10] *store*[11].
Vous voici[1,2] l'[3] argent[4]— *Voo vwawsy l-arzhang—*	Here[1] is[2] the[3] money[4]—
C'[7] est[8] just[9]—n'est ce pas ? v *S'ā zhuest—n'ā suh pah ?*	I[5] think[6] that[7] is[8] right[9].
C'est bien[1,2], monsieur[3]. Quand[4] *S ā byang, musyoe. Kang*	All[1] right[2], sir[3]. When[4]
vous[5] désirerez[6] quelque[7] *voo dā-sĕrā-rā kelk*	you[5] want[6] any[7] thing[8]
chose[8] de[10] notre[11] resort[12], *shŏz duh nŏtr resŏr,*	more[9] in[10] my[11] line[12],
venez nous voir.[13—16] x *venā noo vwawr.*	give[13] us[14] a[15] call[16].
Je n'y manquerai pas, M[r.] [5] *Zhuh n'ā mang-kerā pah, M.*	I[1] shall[2] do[3] so[4], sir[5].
Bonjour[6, 7]. *Bong-zhoor.*	Good[6] morning[7].
Avez[1]-vous[2] des[3] pantalons[4] ? *Avā - voo dā pang-talong ?*	Have[1] you[2] any[3] pantaloons[4] ?
Je[1] tiens[2] toutes[5] sortes[6] de[4] *Zhuh tyang toot sort duh*	I[1] have[2] pantaloons[3] of[4] all[5]
pantalons[3], et[7] d'une grande *pang-ta-long, ā d'ung grang* variété[8]. *varē-ĕtā.*	kinds[6] and[7] descriptions[8].
Que[1] voulez-vous[2—4] de[5] cette[6] *Kā voolā- voo duh set* paire[7] ? *păr ?*	What[1] do[2] you[3] ask[4] for[5] this[6] pair[7] ?
Sept[1] piastres[2]. *Sā pe-ăstr.*	Seven[1] dollars[2].

[redacted]

Das[1] ist[2] zu[3] viel[4]. *Dâs ist tsoo feel.*	Es[1,2] demasiado[3,4]. *Es dā-mahs-ē-âdo.*
Nicht[1], wenn[2] Sie[3] die[5] Güte[6] *Nicht, ven see dee gueta*	No[1], Sr., si[2] se[3] ha de juzgar[4] *Nō, Sr., si sā ah dā hooth-gar*
des[7,8] Tuches[9] und[10] den[11] *dēs toochēs oond den*	de[7] la[5] calidad[6] y[10] de la[11] *dā lah kâl-ē-dad ē dā lah*
Schnitt[12] in Betracht ziehen[4]. *schnit in bā-traCHt tsē-ēn.*	hechura[12] de[13] este[8] paño[9]. *ā-choo-rah dā ēstā pânyo.*
Haben[1,2] Sie[3] Westen[4] zu[5] verkaufen[6]? *Hahben see vēstēn tsoo ferkowfen?*	¿Tiene U.[1-3] chalecos[4] que vender[5,6]? *Tyānā U. chalākōse kā vēndēr?*
Ja[1], mein Herr[2]. Soll[3] ich[4] Ihnen[6] *Yah, mine hēr, sol ish ē-nen*	Sí[1], señor[2]. ¿Le enseñaré[3-4] *Se, sainyor. La ensā-nyârā*
eine[7] Atlaßweste[8,9] zeigen[5]? *i-na Atlâs-vestā tsi-ken?*	á U.[6] un[7] chaleco[9] de raso[8]? *ah U. oon chalā-kō dā rah-sō?*
Nein[1], ich[2] wünsche[3,4] eine[5] von[6] *Nine, ish vuenshā i-nā fūn*	No[1], preferería[2-4] uno[5] *No, prāfēr-ēr-ē-ah oonō*
Kasimir[6]. Es[1] fängt an[2,3] zu[4] *kasi-meer. Ase fēngt ân tsoo*	de casimiro[6]. Empesa[1-3] á[4] *dā kāsē-mē-rō. Empēs-ah ah*
regnen[5]; ich[6] denke[7] ich gehe *rāzhnēn; ish denkā ish gā-ā*	llover[5], y voy[8-10] á casa[11]. *lyōvēr, ē vōy ah kah-sah.*
nach Hause[8-11]. Legen[12] Sie mir[13] nāch *how-za. Lazhēn see meer*	Enfardelad[12,14] estos[15] panta- *Enfahr-dā-lād estōs panta-*
jene[15] Beinkleider[16] und[17] diese[18] *yā-nā bine-kli-der oond deesā*	lones[16] y[17] este[18] chaleco[19]. *lō-nēs ē ēstā chalā-ko.*
Weste[19] zusammen[14]. Hier[20] ist[21] *vestā tsoosammen. Heer ist*	Aquí[20] esta[21] una[22] camisa[23]. *Ah-kē estah oonah kam-ē-sah*
ein[22] Hemd[23]—ich[24] gedenke[25] es[26] *ine hemd — ish gā-denkā āse*	Quiero[24,25] comprarla[26-29] tam- *Kē-ērō komprahr-lah tam-*
auch[30] zu kaufen[26-28]—legen[31] owch *tsoo kowfen — lāzhen*	bien[30]. Enfardeladla[31-33] con[34] *byen. Enfahrdalād-lah kōn*

C'[1] est[2] trop[3,4]. *S'ā trō.*	That[1] is[2] too[3] much[4].
Non[1], si vous examinez[2-4] bien *Nong, sē voo-z-ezăminā byang*	Not[1] when[2] you[3] consider[4]
la[5] qualité[6] du[7,8] drap[9], *lah kâlē-tā due drah,*	the[5] quality[6] of[7] the[8] cloth[9],
et[10] la[11] façon[12]. *ā lah fasong.*	and[10] the[11] make[12] of[13] them[14].
Avez-vous[1-3] des gilets[4] à[5] *Avy - voo dā zhilā-z-ah* vendre[6]? *vangdr?*	Do[1] you[2] keep[3] vests[4] to[5] sell[6]?
Oui[1], monsieur.[2] Vous[6] montre- *Wē, musyoe. Voo mongtrā-*	Yes[1], sir[2]. Shall[3] I[4] show[5]
rai[3,5]-je[4] un[7] gilet[9] de satin[8]? *rā-zhuh ung zhilā dā sătăng?*	you[6] a[7] satin[8] vest[9]?
Non[1], j'[2]en préférerais[3,4] un[5] *Nŏng, zh'ang prā-ferērais ung*	No[1]; I[2] would[3] like[4] a[5]
de casimir[6]. Il[1] commence[2,3] à[4] *dā kazēmeer. Il kŏm-ăngs ah*	cassimere[6]. It[1] is[2] beginning[3]
pleuvoir[5] — je[8] vais[9], je[6] *ploe-vwawr—zhuh vā, zhuh*	to[4] rain[5]—I[6] think[7] I[8] will[9]
pense[7], retourner[10] chez moi[11]. *pangs, rātoornā chā mwaw.*	return[10] home[11]. Put[12] me[13]
Empaquetez[12,14]-moi[13] ces[15] pan- *Empăkētā mwaw sā pang-*	up[14] those[15] pantaloons[16] and[17]
talons[16] et[17] ce[18] gilet[19]. Voici[20,21] *tălong ā suh zhilā. Vwawsy*	that[18] vest[19]. Here[20] is[21] a[22]
une[22] chemise[23]. Je[26] vais[27], je[24] *uen shmis. Zhuh va, zhuh*	shirt[23]. I[24] think[25] I[26] will[27]
pense[25], l'[29] acheter[28] également[30]. *pangs, l' ashta agalmang.* Mettez[31]-la[32] *Met-ā-lah*	purchase[28] that[29] also[30]. Put[31]

[redacted]

Sie es[23] zu[24] dem[25] Übrigen[26]. *see ase tsoo dem uebrigen.*	los[25] otros articulos[26]. *lōs ō-trōs ahrtikoolos.*
Ja,[1] das[2] ist[3] ein[4] sehr[5] schönes[6] Hemd[7]. *Yah, das ist ine säre shoenĕs hemd.*	Sí[1], es[2,3] una[4] camisa[7] hermosisima[6]. *Sē, ĕs oona kăm-ē-sa ĕr-mōsis-ē-mah.*
Was[1] ist[2] der[3] Preis[4] diesen[5,6] Halsbinder[7]? *Vāhs ist der preis deesen häls-binder?*	Cuanto[1] pidé U.[2–4] por[5] esta[6] corbata[7]? *Quānto pedā U. por estah korbatah?*
Der[1] ist[2] sehr[3] niedrig[4]— *Dĕr ist säre nē-drizh—*	Es[1,2] muy[3] de barato[4]. *Es mwy dā bărătō.*
nur[5] zwölf[6] Schillinge[7]. *noor tswoelf shilingă.*	Solamente[5] doce[6] chelines[7]. *Solămĕntā dōthā chel-ē-nĕs.*
Sehr[1] Gut[2]; legen[3,5] Sie dieselbe[4] *säre goot; läzhen see dee-sĕlbā*	Bien[1,2], bien[1,2], enfardelad[3,5]- *Byen, byen, enfahr-dā-lad-*
zu[6] dem[7] Übrigen[8]. *tsoo dem uebrizhen.*	la[4] con[6] los[7] otros articulos[8]. *la kŏn lŏs ō-trōs artikoolōs.*

In einen Schuhladen.	*Con un Zapatero.*
Ich[1] denke[2] ich[3] will[4] unten[6] *Ish denkă ish vil oontĕn*	Me propongo[1,2,3] de ir[5] á la *Ma prōpŏngō dā eer ah lah*
in die Stadt[7] gehen[5], und[8] mir[10] *in dee stät yā-ĕn, oond meer*	ciudad[7] baja[6], y[8] de comprar[9] *the-oodad bâhâ, ĕ dă komprâhr*
ein[11] Paar[12] Stiefel[13,14] kaufen[9]. *ine pâhr steefel kowfen.*	un[11] par[12] de[13] botas[14]. *oon pâhr dā bōtâs.*
Wollen[15] Sie[16] mich[18] begleiten[17]? *Vŏllĕn see mish bĕgli-tĕn?*	¿Quiere[15] U.[16] venir[17] conmigo[18]? *Kē-ĕrā U. vā-neer kŏn-mē-go?*
Mit[1] Vergnügen[2], mein[3] Freund[4]. *Mit verg-nuezhen, mein froind.*	Con[1] gusto[2], amigo[4] mio[3]. *Kŏn goostō, âmēyō mē-ō*
Werden[1] wir[2] gehen[3] oder[4] fahren[5]? *Vĕrdĕn veer gā-ĕn ōdĕr fâh-rĕn?*	¿Iremos á pie[1–3], ó[4] en coche[5]? *Erāmōs ah pe-ā, ō en kochā?*

avec[34] les[35] autres articles[36]. *ăvĕk la-z-ō-tre-zartikl.*	it[32] up[33] with[34] the[35] rest[36].
Oui[1], c'[2] est[3] une[4] très[5] jolie[6] chemise[7]. *Wĕ, s'âte uen trā zhōly shmis.*	Yes[1], that[2] is[3] a[4] very[5] fine[6] shirt[7].
Quel[1] est[2] le[3] prix[4] de[5] cette[6] cravate[7]? *Kel ā lah pree duh set krâvăt?*	What[1] is[2] the[3] price[4] of[5] this[6] cravat[7]?
Elle[1] est[2] à[4] très[3] bon marché[4]— *El ā ah trā bōng mârshā—*	That[1] is[2] very[3] cheap[4]—
Douze[6] chelins[7], pas d'avantage[5]. *Dooz shĕlang pah d'ăvângtazh.*	only[5] twelve[6] shillings[7].
Fort[1] bien[2], envelloppez[3,5]-la[4] *For byang, ang-vel-ŏvpā-lah*	Very[1] well[2], put[3] that[4]
avec[6] l'[7] achât[8] *ăvĕk l'ăshăh.*	up[5] with[6] the[7] rest[8].

Magasin à Bottes.	*In a Shoe-store.*
Je suis d'avis de descendre[1-6] *Zhuh swē d'avē duh dăsăngdr*	I[1] think[2] I[3] will[4] go[5] down[6]
en ville[7] pour m'[10] acheter[9] *ang vil poor m'ashtā*	town[7], and[8] buy[9] me[10] a[11]
une[11] paire[12] de[13] bottes[14]. Vou- *uen păr duh bŏt. Voo-*	pair[12] of[13] boots[14].
lez[15]-vous[16] m'[18] accompagner[17]? *lā - voo m'ăk-ŏmpān-yā?*	Will[15] you[16] accompany[17] me[18]?
Avec[1] plaisir[2], mon[3] ami[4]. *Ahvĕk plāhzeer, mong-n-âmē.*	With[1] pleasure[2], my[3] friend[4].
Irons-nous à pied[1-3] ou[4] prendrons-nous voiture[5]? *Irong-noo ah pyā oo prangdrong-noo vwawtuer?*	Shall[1] we[2] walk[3], or[4] ride[5]?

[redacted]

GERMAN.	SPANISH.
O[1], lassen Sie[2] uns[3] gehen[4]; *O, lasĕn see oons gā-ĕn;*	Vamos, pues, á pie[1–4]. Porque *Vāmos, pwāse, ah pēā. Porkā*
es[5] ist[6] nur[7] ein[8] Schritt[9] bis *āse ist noor ine shrit bis*	no[7] hay[5,6] que[7] un[8] paso[9] hasta[10] *nō i kā oon pâhsō âstâh*
zu[10] einem[11] Schuhladen[12,13]. *tsoo i-nem shoo-lahden.*	la[11] (primera) zapateria[12,13]. *luh (prē-mārâh) thâpâtĕrē-ah.*
Sehr[1] wohl[2], dann[3], wollen[5] wir[4] gehen[6]. *Sāre vole, dăn, vŏllĕn veer ga-ĕn.*	Muy[1] bien[2], vamos[4–6]. *Mwy byen, vâhmos.*
Beiläufig bemerkt[1–3], beobach- *Bi-loifizh bā-mĕrkt, bā-ōbâCH-*	¿A proposito[1–3], ha[4] visto[6] U.[5] *Ah prō-pozē-to ah veestō U.*
teten[4,6] Sie[5] gestern[12] Abend[13] *tĕtĕn see gestĕrn âbend*	su[7] primo[8] al[9,10] teatro[11] *soo prē-mō al tā-atrō*
Ihren[7] Vetter[8] im[9,10] Theater[11]? *ē-rĕn fetter im tā-ah-ter?*	ayer por la sera[12,13]? † *ahyĕr por lah sārâh?*
Nein[1], ich[2] beobachtete[3] ihn nicht[4], *Nine, ish bā-ōbaCHtĕtā een nicht,*	No[1], no[4] le he[3] visto— *Nō, nō la ā veesto—*
meine[5] Gedanken[6] waren[7] zu[8] sehr[9] *mi-nā gā-dânken vâr-en tsoo sāre*	Mi[5] espiritu[6] era[7] captivado[10] *Mē ĕspē-rēloo ā-rah kaptēvâdo*
mit[11] dem[12] Spiele[13] beschäftigt[10]. *mit dem spē-lā bā-shĕftigt.*	por[11] la[12] pieza[13]. *por lä piätha.*
Es[1] war[2] ein[3] sehr[4] schönes[5] *Ase vâr ine sāre shoenes*	Era[1,2] una[3] pieza[6] muy[4] *A-rah oonah pe-ā-thah mwy*
Stück[6]; wurde aber[7] durch[10] den[11] *stuek; voordā âhber doorsh den*	agradable[5]; pero[7] interompi- *āgrâdahble; pāro ĭntĕr-ompē-*
Unruhestifter[13] im[14,15] Parterre[16] *oon-roo-ā-stifter im părtĕr-rā*	da[10] demasiado[9], por[11] este[12] *da dāmahsēâdo, por estā*
zu[8] oft[9] unterbrochen[10]. *tsoo ŏft oonter-brochen.*	bribon[13] del[14,15] patio[16]. *brē-bon del pahtē-ō.*
Ja[1], er[2] war[3] ein[4] sehr[5] komischer[6] Kamerad[7]. *Yah, āre vâr ine sāre kōmisher kahm-râd.*	Sí[1], era[2,3] un[4] bufonillo[5–7]. *Sē, ā-rah oon buf-o-nilyō.*

[redacted]

Marchons[2,4], il[5] n'y[7] *Marshong, il n'e*	O[1], let[2] us[3] walk[4]; it[5]
a[6] qu'[7] un[8] pas[9] d'ici, à[10] un[11] *ah k'ung pah d'ïsy, ah ung*	is[6] but[7] a[8] step[9]
magasin[13] à soulier[12]. *magazang ah soolyĕr.*	to[10] a[11] shoe[12]-shop[13].
Eh bien[1,2], donc[3], allons à pied[4–6]. *Eh byang, dongk, allong-z-ah pyā.*	Very[1] well[2], then[3], we[4] will[5] go[6].
A[1] propos[2,3], avez[4]-vous[5] vu[6] *Ah prŏpŏ - z - avā-voo vue*	By[1] the[2] way[3], did[4] you[5]
hier[12] soir[13], votre[7] cousin[8] *yĕr swawr, vŏtr koozang*	observe[6] your[7] cousin[8] at[9]
au[9,10] théâtre[11]? *ō tā-ah-tr?*	the[10] theatre[11] last[12] evening[13]?
Non[1], je[2] ne[4] l'y ai[3] point[4] vu. *Nong, zhuh nuh l'ē ā pwŏng vue.*	No[1], I[2] did[3] not[4]—my[5]
Mon[5] esprit[6] était[7] trop[8,9] *Mong-n-ĕsprē - t - ĕty trō*	mind[6] was[7] too[8] much[9]
occupé[10] de[11] la[12] réprésentation[13]. *okuepā duh lah rĕprāsĕntâsē-ong.*	engrossed[10] with[11] the[12] play[13].
C'[1] était[2] une[3] très[4] belle[5] *S'ety - t - uen trā bel*	It[1] was[2] a[3] very[4] fine[5]
pièce[6]; mais[7] trop[8] souvent[9] *pē-ĕs; mā trō soo-vang-t-*	play[6]; but[7] too[8] frequently[9]
interrompue[10] par[11] ce[12] *ăngter-ŏmpue păr suh*	interrupted[10] by[11] that[12]
plaisant[13] du[14,15] parterre[16]. *plā-sang due pârter.*	rogue[13] in[14] the[15] pit[16].
Oui[1], il[2] était[3] très[5] comique[6]. *Wē, il etā trā kŏm-ĭk.*	Yes[1], he[2] was[3] a[4] very[5] comical[6] fellow[7].

[redacted]

GERMAN.	SPANISH.
Ganz[1] so[2]; aber[1] hier[3] sind[4] wir[3] *Gants so; âber heer sind veer*	Es verdad[1,2].u Pero[1] aquí[3] *Es vĕrdad. Pāro âkē*
beim[5,6] Schuhladen[7]. Lassen[9] *bime shoo-lâden. Lăssĕn*	estamos[3,4] delante[5] de la[6] *estâmos dā-lantā dā lah*
Sie uns[10] eintreten[11]. *see oons ine-trĕtĕn.*	zapateria[7,8]. Entremos[9–11] *thapaterēa. Entrā-mos*
Soll[1] ich[2] Sie[4] mit[5] einem[6] *Soll ish see mit i-nem*	¿Quiere U.[2–5] v un[6] par[7] de[8] *Kē-ĕrā U. oon pâr dā*
Paar[7] Schuhe[9] versehen[3]? *pâhr shooā versā-ĕn?*	zapatos[9]? *thâpâtos*
Nein[1], mein Herr[2]; ich[3] verlange[4] Stiefel[5]. *Nine, mine hĕr; ish ferlâng-ā stē-fel.*	No[1], señor[2]; quiero[3,4] botas[5]. *No, sainyŏr; kē-ĕrō bōtas.*
Welche[1] Art[2] von[3] Stiefeln[4] *Velchā ârt fŭn stē-feln*	¿Que[1] genero[2] de[3] botas[4] *Kā henārō dā bōtas.*
ziehen[7] Sie[6] vor[7]? von Kalbs- *tse-ĕn see for? fŭn kalbps-*	le agradece á U. mas[5–7]? w *lā agrâhdāthā ah U. mâs?*
haut[8], von großem Kalbsfell,[9] h *howt, fŭn grōsem kâlbpsfel,*	El piel becerillo[9], de becerra[9], *El pyĕl betherilyō, dā betherah,*
oder[10] von Saffian[11]? Ich[12] *ŏdĕr fun săf-ē-ân? Ish*	ó[10] de cordoban[11]? Tengo[12,13] *ō dā kŏrdōban? Tengo*
habe[13] einige[14] sehr[15] schöne[16] *hahbā i-nizha sāre shoenā*	botas[18] de[17] cordoban[17] muy[15] *bōtas da kŏrdōban mwy*
Saffian[17] Stiefel[18], welche[19] ich[20] *saf-ē-ân stee-fel, velchā ish*	fino[16], que[19] vendré[20–22] á U. *fe-no, kā vĕndrā ah U.*
billig[22] verkaufen[23] will[21]. *billig verkowfen vill.*	muy de barato[22]. *mwy dā baratō.*
Welche[1] Art[2] Kalbsleder[3,4] haben[5] Sie[6]? *Velchā ârt kalbpslāder hahben see?*	¿Que[1] genero[2] de[3] cuero de ternero[4] tiene[5] U.[6]? *Ka henāro dā kwāro dā tĕrnāro tyānā U.*
Ich[1] habe[2] französisches[3], *Ish hahbā frantsoesiches,*	Tengo[1] cuero[2] de ternero[4], *Tengo kwāro dā tĕrnāro,*

French	English
C'est vrai[1,2].[aa] Enfin,[bb] *S'ā vrā. Ang-fang,*	Quite[1] so[2]; but[1] here[2] we[3]
nous voilà[2–4] au[5,6] magasin[8] *noo vwawlah ō magazang*	are[4], at[5] the[6] shoe[7]-store[8].
à bottes[7]. Entrons[9–11]. *ah bŏt. Angtrong.*	Let[9] us[10] enter[11].
Vous[4] offrirai-je[1–3] une[6] *voo-z - offrē-rā-zh - uen*	Shall[1] I[2] accommodate[3] you[4]
paire[7] de[8] souliers[9]? *pār duh sool-yĕr?*	with[5] a[6] pair[7] of[8] shoes[9]?
Non[1], monsieur[2], je[3] désirerais[4] *Nong, musyoe, zhuh dāzĕrĕrā* des bottes[5]. *dā bŏt.*	No[1], sir[2]; I[3] want[4] boots[5].
Quelle[1] sorte[2] de[3] bottes[4] *Kel sort dā bŏt*	What[1] kind[2] of[3] boots[4]
préférez[5,7]-vous[6]—en veau[8], *prāfārā - voo — ang vō,*	do[5] you[6] prefer[7]—calfskin[8],
en vieux veau[9], ou[10] *ang vyeu vō, oo*	kipskin[9], or[10]
en maroquin[11]? j'[12] ai[13] de[14] *ang marokang? zh'ā duh*	morocco[11]? I[12] have[13]
très[15] belles[16] bottes[18] en maro- *trā bel bot-s - ang mar-o-*	some[14] very[15] fine[16] morocco[17]
quin[17], que[19] je[20] puis[21] offrir[22] *kang, kuh zhuh pwe-z-of-reer*	boots[18], that[19] I[20] will[21]
à bon marché[23]. *ah bong marshā.*	sell[22] cheap[23].
Quelle[1] espèce[2] de[3] veau[4] avez[5]- *Kel espās duh vō avy-* vous[6]? *voo?*	What[1] kind[2] of[3] calfskin[4] have[5] you[6]?
J'[1] ai[2] des cuirs de veaux[4] de *Zh'ā dā kweer duh vō duh*	I[1] have[2] French[3] calfskin[4],

[redacted]

Philadelphier[5], und[6] ordinäres[7]
Filadelfier, oond ördinarės

Kalbsleder. (Ich habe) einen sehr[8]
kâlbslädĕr. (Ish hahbă) inen säre

schönen[9] Artikel[10] von[11] französi-
shoenen ârtĭkel fün frantsoesi-

schem[12] Kalbsleder[12]. Soll[14] ich[15]
shem kalbslädĕr. Sol ish

Ihnen[17] welches[18] zeigen[16]?
ē-nen velches tsi-zhen?

Wenn[1] es Ihnen[2] gefällig ist[3].1
Ven äse e-nen ga-fellig ist.

Hier[1] sind[2] sie[3]. Ich[4] denke[5] sie[6]
Heer sind see. Ish denkă see

werden[7] Ihnen[9] genau[10] passen[8].
vĕrdĕn ē-nen gă-now pâssen.

Sie[1] sehen[2] sehr[3] plump[4] und[5]
See sā-ĕn säre ploomp oond
groß[6] aus[2]. *gross ows.*

Vielleicht[1] mögen[3,4] Sie[2]
Fē-lĭcht moezhen see

am liebsten[6] Saffian[5]-Stiefel.
ahm leebsten Safyăn-stē-fel.

Ich[1] will[2] mir einige[5] Saffian[6]-
Ish vil meer i-nizha Safyan-

Stiefel besehen[3], wenn[7] Sie[8] er-
ste-fel bă-să-ĕn, vĕn see ĕr-
lauben[9]. *lowbĕn.*

Hier[1] ist[2] ein[3] sehr[4] schönes[5] Paar[6],
Heer ist ine säre shoenes pahr,

welches[7] ich[8] Ihnen[11] unter[12] dem[13]
vĕlchĕs ish ē-nen oonter dem

frances[3], de Filadelfia[5], y[6]
franthĕs, dă Filadelfēah, ē

de algunos ordinarios[7]. (Ade-
da âlgunōs ordēnârēos. (Ahdă-

mas) otros generos[10] de[11]
mahs) ōtrōs hĕnārōs dă

ternero[12] frances[12], muy[8] boni-
ternāro franthes mwy bonē-

tos[9]. ¿Quiere U. verlos[14-18]?
tos. Kē-ĕra U. vĕrlōs?

Con mucho gusto[1-3].
Kon moocho goosto.

Aquí[1] estan[2,3]. Creo[4,5] que
Ah-kē estan. Krā-o kă

le calzan muy bien.x
lă kalthan mwy byen.

Me parecen[1,2]y muy[3] groceros[4]
Mă părāthĕn mwy grotherōs
y[5] anchos[6]. *e ănchōs.*

Quiza[1] le gustarian[2-4] mucho
Kēthah lă goostârēahn moocho

mas[6]x botas de maroqui[5].
mâs, botas dă mărō-kē.

Quiero[1,2] ver[3,4] algunas[5] de
Kē-ĕrō ver ălgunahs dă

maroqui[6], si[7] U.[8] le gusta[9].
marōkē sē U. la goostah.

Aquí[1] esta[2] un[3] par[6] muy[4] fino[5],
Ah-kē esta oon pahr mwy feno,

que[7] puedo[8,9] vender[10] á U.[11]
kă pwā-dō vĕndĕr ah U.

[redacted]

French	English
France[3], de Philadelphia[5], et[6] *Frangs, duh Filădelfyah, ā*	Philadelphia[5], and[6]
même d'ordinaires[7] (J'ai) *māme d'ŏrdinăr. (Zh'ā)*	common.[7] A very[8]
un très[8]-beau[9] choix[10] de[11] veaux[12] *ung trā - bo shwaw duh vō*	fine[9] article[10] of[11] French[12]
de France[12]. Vous[17] en[18] mon- *duh Frangs. Voo-z-ang mŏng-*	calf[12]—shall[14] I[15]
trerai[14,16]-je[15] quelques-uns[18]? *trerā - zhuh kelkā-z-ung?*	show[16] you[17] some[18]?
S'il vous plaît[1-4]. *S'il voo plā.*	If[1] you[2] please.[3]
Les[2] voici[1,3]. Elles[6] vous[9] vont[7,8] *Lā vwawsy. Ell voo vong*	Here[1] they[2] are[3]. I[4] think[5]
je[4] pense[5], à merveille[10]. *zhuh pangs ah mĕrvălyuh.*	they[6] will[7] fit[8] you[9] exactly[10].
Elles[1] ont[2] trop[3] ordinaires[4] et[5] *El-z - ong trō ŏrdinăr ā* trop grandes[6]. *tro grâng.*	They[1] look[2] very[3] coarse[4] and[5] large[6].
Vous[2] en préféreriez[3,4], peut-être[1], *Voo-z-ang prāfārĕryā, poe-t-ātr,*	Perhaps[1] you[2] would[3] like[4]
en maroquin[5]. *ang marōkăng.*	morocco[5] better[6].
Montrez m'en de maroquin[6], *Mongtrā m'ang duh marokang,*	I[1] will[2] look[3] at[4] some[5]
je vous prie, (s'[7] il vous[8] plaît[9].) *zhuh voo pre, (s'il voo plā.)*	morocco[6], if[7] you[8] please[9].
En voici[1] une[3] fort[4] belle[5] *Ang vwawsy uen for bel*	Here[1] is[2] a[3] very[4] fine[5] pair[6],
paire[6], que[7] je[8] puis[9] vous[11] *par, kā zhuh pwē voo*	that[7] I[8] can[9] sell[10] you[11]

[redacted]

erſten[14] Preis[15] verkaufen[10] kann[6].
ĕr-sten prise vĕrkowfen kăn.

Es[16] ſind[17] prächtige[18] Stiefeln[19].
Ase sind preshtizhă ste-feln.

Sind[1] es[2] beſchädigt[3]?
Sind ase bă-zhedigt?

O[1], nein[2], ich[3] kaufte[4] ſie[5] auf dem[6]
O, nine, ish kowfta see owf dem

Auktion[7]; und[8] kann[9] ſie[12]
owk-tse-on; oond kan see

billig[14] ohne[15] Verluſt[16]
billizh ō-nă ferloost

verkaufen.[12]
ferkowfen.

Was[1] iſt[2] der[3] Preis[4]?
Vahs ist dĕr prise?

Nur[1] zwanzig[2] Schillinge[3].
Noor tswantsig shillingă.

Das[1] iſt[2] zwei[3] und[5] ein[6] halben[7] Dollars[4].
Das ist tswi oond ine halben dŏllărs.

Ja[1], mein Herr[2].
Yah, mine hĕr.

Das[1] iſt[2] ſehr[3] billig[4].
Das ist säre billizh.

Hier[5] iſt[6] das[7] Geld[8].
Heer ist das geld.

Guten[1] Tag[2], mein Herr[3].
Gooten tag, mine hĕr.

menos[12] de[13] su precio[15] corriente[14]. Son[16,17] botas[19] escelentes[18].
menos dă soo prăthĕō kŏrry-ĕntă. Son bōtăs asthĕlĕntĕs.

¿Son[1,2] averiadas[3]?
Son ăveriadas?

O[1], no[2], señor, las[5] he comprado[3,4] á[6] la almoneda[7]; y[8] puedo[9] venderlas[12,13] muy de barato[14] sin[15] perdida[16].
O, no, sainyor, las ă kompra-do ah lah almonă-dah; ē pwă-do venderlas mwy dă barahto sin perdē-da.

¿A cuanto las vende U.?
Ăh quantō las vendă U.?

Solamente[1] veinte[2] chelines[3].
Solâmĕntă vă-intă chă-lē-nes.

Es decir[1,2], dos[3] pesos[4] y[5] medio[7].
Es dătheer, dos pă-sos ē madĕō.

Sí[1], señor[2].
Sē sainyor.

Es[1,2] muy de barato[3,4].
Es mwy dă bărâtō.

Aquí[5] esta[6] su[7] dinero[8].
Ah-ke estah soo dĕnaro.

Buen[1] dia[2], señor[3].
Bwen dĕah, sainyor.

[redacted]

French	English
vendre[10] à bas prix.[66] *vangdr ah bah prē.*	less[12] than[13] prime[14] cost[15].
Ce[16] sont[17] d'excellentes[18] bottes.[19] *Suh song d'ĕzĕlăngt bot.*	They[16] are[17] excellent[18] boots[19].
Sont[1] elles[2] avariées[3] ? *Song-t-el - z - ăvărēă ?*	Are[1] they[2] damaged[3] ?
Oh[1], non[2], je[3] les[5] ai achetées[4] à[6] *O, nong, zhuh lă-z-ă ashtā ah*	O[1], no[2]; I[3] bought[4] them[5] at[6]
un encan[7]; et[8] je[9] puis[10] les[12] *ung angkang; ā zhuh pwē lā*	auction[7]; and[8] can[9] afford[10]
vendre[11,12] à bon marché[14], *vangdr ah bong marshā,*	to[11] sell[12] them[13] cheap[14],
sans[15] y perdre[16]. *sang-z-ē pĕrdr.*	without[15] loosing[16].
Quel[1] en[5,6] est[2] le[3] prix[4] ? *Kel ang ā luh pree ?*	What[1] is[2] the[3] price[4] of[5] them[6]?
Seulement[1] vingt[2] chelins[3]. *Soelmang vang shĕlăng.*	Only[1] twenty[2] shillings[3].
C'est[1,2] deux[3] piastres[4] et[5] demi[7]. *S'ā doe pyastr ā demy.*	That[1] is[2] two[3] dollars[4] and[5] a[6] half[7].
Oui[1], monsieur[2]. *We, musyoe.*	Yes[1], sir[2].
C'est[1,2] à très[3] bon marché[4]. *S'a-t - ah trā bong mărshā.*	That[1] is[2] very[3] cheap[4].
En voici[5,6] l'argent[7,8]. *Ang vwawsy larzhang.*	Here[5] is[6] the[7] money[8].
Bonjour[1,2] monsieur[3]. *Bong-zhoor, musyoe.*	Good[1] day[2], sir[3].

[redacted]

In einem Gewürzladen.	*Con un Especiero.*
Haben[1] Sie[2] Kartoffeln[4] zu[5] verkaufen[6]? *Hahben see kartufeln tsoo fer-kowfen.*	¿Tiene[1] U.[2] patatas[4] que[5] vender[6]? *Tē-ānā U. pâtâtas kā ven-der?*
So viel Sie wollen, mein Herr[5]? *So feel see vollen, mine hĕr.*	Cuantas quiere U.[2,3], señor[5]. *Quântās kē-ērā U., sainyor.*
Was[1] fordern[2,4] Sie[3] dafür[5,6]? *Vas fürdērn see dah-fuer?*	¿Cuanto[1] quiere[2,4] U.[3] por[5] ellas[6]? *Quanto kē-ērā U. por ellas?*
Fünfzig[3] Cents[4] das[5] Buschel[6]. *Fuenftsizh tsents das booshel.*	Cincuenta[3] centavos[4] la[5] fanega[6]. *Theen-thoo-entah thentâvos lah fanāgah.*
Das[1] ist[2] zu[3] viel[4]. *Das ist tsoo feel.*	Es[1,2] demasiado[3,4]. *Es dāmahsēahdo.*
Sie[1] können[2] sie[4] in[5] irgend[6] einem andern[7] Gewürzladen[8] nicht[9] unter[6] 75[11] Cents[12] kaufen[3]. *See koenēn see in eerkend i-nēm andērn gā-vuertslâden nisht oonter 75 tsents kowfen.*	No[9] puede[2] U.[1] comprarlas[3,4] en[5] ninguna[6,7] especeria[8], menos[6] de[10] 75[11] centavos[12]. *Nō pwā-dā U. kōmprârlās en ningoonah espā-the-ērēa mēnōs dā 75 thentâvōs.*
Gut[1], Sie[2] können[3] mir[8] durch den[5] Knaben[6] einen[10] Buschel[11] bringen[7,8] lassen[4], wenn[12] es Ihnen[13] beliebt[14]. *Goot, see koenen meer doorsh dēn knahben i-nen booshēl bringēn lāssen, oēn āse e-nen bā-leebt.*	Bien[1]. Puede[3] U.[2] enviarme[7,8] una[10] fanega[11] por su mozo[6] si[12] quiere[13,14]. *Byen. Pwa-da U. enveârmē oona fanāga pŏr soo mōthō se kē-ērā.*
Wie[15] theuer[18] ist[16] der Käse[17]? *Vee toier ist der kaesā?*	¿Cuanto[15] vale[18] el queso[17]? *Quânto vahlā el kāsō?*
Zehn[1] Cents[2]. *Tsāne tsents.*	Diez[1] centavos[2]. *Dē-aith thentah-vos.*
Geben Sie mir[1-3] sechs[4] Pfund[5] Butter[7], zwei[8] Dutzend[9] Eier[10,11], *Gā-ben see meer sēx pfoond butter, tswi doot-sĕnd i-yer,*	Dame[1-3] seis[4] libras[5] de[6] manteca[7], dos[8] docenas[9] de[10] hue- *Dah-mā sā-is lēbrās da man-tākah, dos dōthānās da wā-*

French	English
Épicerie.	*At a Grocery.*
Avez[1]-vous[2] des[3] pommes de terre[4] à[5] vendre[6]? *Avā-voo dā pŏm duh tĕr ah vangdr?*	Have[1] you[2] any[3] potatoes[4] to[5] sell[6]?
Autant qu'il vous plaira, M.[5] *O-tăng k'il voo plā-rah, M.*	Any[1] quantity[2] of[3] them[4], sir[5].
Combien les vendez-vous? *Kombyang lā vang-dā-voo?*	What[1] do[2] you[3] ask[4] for[5] them[6]?
Cinquante[3] sous[4] le[5] boisseau[6]. *Sangkang soo luh bwawsō.*	They[1] are[2] fifty[3] cents[4] per[5] bushel[6].
C'[1] est[2] trop[3,4] *S'ā trŏ.*	That[1] is[2] too[3] high[4] (too much).
Vous[1] ne[2] sauriez[2] les[4] acheter[3] *Noo nuh sō-ryā lā-z-ashtā*	You[1] cannot[2] buy[3] them[4]
d'[5] aucun[6,7] épicier[8] *d'ō-kung - nē-pisyā*	at[5] any[6] other[7] grocery[8]
à moins[9] de[10] 75[11] sous[12]. *ah mwawng duh* 75 *soo.*	less[9] than[10] 75[11] cents[12].
Eh bien[1], envoyez[7]-m'[8] en, s'il[12] *Eh byang, ang-voyā-m'ang, s'il*	Well[1], you[2] can[3] let[4] the[5]
vous[13] plaît[14], un[10] boisseau[11], *voo plā-t - ung bwawsō,*	boy[6] bring[7] me[8] up[9] a[10]
par votre petit garçon[6]. *par vōtr pety garsong.*	bushel[11], if[12] you[13] please[14].
Quel[15] est[16] le prix[18] du fromage[17]? *Kel ā luh pree* due *fromazh?*	What[15] is[16] cheese[17] worth[18]?
Dix[1] sous[2]. *Dee soo.*	Ten[1] cents[2].
Donnez-moi[1-3] six[4] livres[5] de[6] *Don-nā-mwaw see lĕvr duh*	Let[1] me[2] have[3] six[4] pounds[5] of[6]
beurre[7], deux[8] douzaines[9] *boer, doe doozăn*	butter[7], two[8] dozen[9] of[10] eggs[11],

[redacted]

GERMAN.	SPANISH.
fünf[12] Pfund[13] Schinken[14], ein[15] *fuenf pfoond shinkĕn, ine*	vos[11], cinco[12] libras[13] de jamon[14], *vos, thĭnkō lĕbrăs dā hămŏn,*
Pfund[16] Salz[18], drei[19] Leib[20] *pfoond sălts, drī lībe*	y una[15] libra[16] de[17] sal[18], tres[19] *e oonah lĭbrah da săl, trĕs*
Brod[21], vier[23] Pfund[24] Thee[26], *brŏd, feer pfoond tā,*	libras[20] de[21] pan[22], cuarto[23] *lĕbrăs dā păn, kwarto*
fünf[27] Pfund Kaffe[28], und[30] *fuenf pfoond koffā, oond*	libras[24] de[25] té[26], cinco[27] libras *lĕbras dā ta, thinkō lĕbras*
eine[31] Tüte[32] mit[33] Pfeffer[34]. *ĭnā tueta mit pfeffer.*	de[28] cafe[29]; y[30] un[31] poco[32] ce *dā kŏfā; e oon pŏkō*
Hier[35] ist[36] herrliches[37] Schweine- *Heer ist hĕrlishes shwinā-*	de[33] pimienta[34]. Aquí[35] esta[36] *dā pimĕ-entah. Ah-ke estah*
fleisch[39]. Was[40] ist[41] *flīshe. Vas ist*	escelente[38] puerco[39]. *ĕsĕlenta pwerko.*
der[42] Preis[43]? *der prise?*	¿A como le vende U.? *Ah kōmō lā venda U.?*
Acht[1] Cents[2]. *Okt tsents.*	Ocho[1] centavos[2]. *ŏkō thĕntâvos.*
Was[1] kostet[2,5] dieser[3] Besen[4]? *Vas kostet deeser bĕsĕn?*	¿Cuanto[1] vale[5] este[3] escoba[4]? *Quanto vâlā ĕstā ĕskōbah?*
Fünf[2] und zwanzig[1] Cents[3]. *Fuenf oond tswantsig tsents.*	Veinte[1] y cinco[2] centavos[3]. *Vyĕntā ē thinkō thentâvos.*
Haben[1] Sie[2] Äpfel[4]? *Hahben see ĕpfĕl?*	¿Tiene[1] U.[2] algunas[3] manzanas[4]? *Teānā U. algoonas mănthânăs?*
Nein[1], mein Herr[2], wir[3] halten[5] nie[4] welche[6]. *Nine, mine hĕr, veer hâlten nĕ velchā.*	No[1], señor[2], ningunas[4,6] tengo[5]. *Nō, sainyor, ningoonas tengo.*
Wollen[1] Sie[2] mir[4] eine[6] Tüte[7] *Vollen see meer ĭnā tuetā*	Dame[2-5] U.[2] *Dâ-mā U.*
mit[8] Nelkenpfeffer[9] geben[2,5]? *mit Nelkenpfeffer gā-ben?*	algunos[6-8] clavos[9]. *âlgoonos klâvos.*
Mit[1] Vergnügen[2]. *Mit Vergnuegen.*	Con[1] gusto[2]. *Kŏn goosto.*

[redacted]

FRENCH.	ENGLISH.
d'[10] œufs[11], cinq[12] livres[13] de jam- *d' oef sang lĕvr duh zham-*	five[12] pounds[13] ham[14], one[15]
bon[14], une[15] livre[16] de[17] sel[18], trois[19] *bong,* uen *lĕvr duh sel; trwaw*	pound[16] of[17] salt[18], three[19]
livres[20] de[21] pain[22], quatre[23] *lĕvr duh păng, kâtr*	loaves[20] of[21] bread[22], four[23]
livres[24] de[25] thé[26], cinq[27] livres *lĕvr duh tā, sank lĕvr*	pounds[24] of[25] tea[26], five[27]
de[28] café[29], et[30] un[31] peu[32] *duh kŏffā, ā ung poe*	of[28] coffee[29]; and[30] a[31] paper[32]
de[33] poivre[34]. Voici[35,36] *duh pwawvr. Vwawsy*	of[33] pepper[34]. Here[35] is[36]
d'[37] excellent[38] cochon[39] (porc[39]). *d' exellang koshong (pŏrk).*	some[37] excellent[38] pork[39].
Combien se vend-il? *Kombyang sā vang-d-il?*	What[40] is[41] the[42] price[43] of[44] it[45]?
Huit[1] sous[2]. *We soo.*	Eight[1] cents[2].
Quel[1] est[2] le prix[5] de ce[3] balai[4]? *Kel ā luh pree duh suh ballā?*	What[1] is[2] this[3] broom[4] worth[5]?
Vingt[1] cinq[2] sous[3]. *Vang sank soo.*	Twenty[1]-five[2] cents[3].
Avez[1]-vous[2] des[3] pommes[4]? *Avā - voo dā pŏm?*	Have[1] you[2] any[3] apples[4]?
Non[1], M.[2], nous[3] n'[4] en[6] tenons[5] jamais[4]. *Nong, M., noo n'ang tangnong zhămā.*	No[1], sir[2], we[3] never[4] keep[5] them[6].
Donnez[3,5]-moi[4] un[6] peu[7] de[8] clous de girofles[9]. *Donnā-mwaw ung poe duh kloo duh zheerofl.*	Will[1] you[2] let[3] me[4] have[5] a[6] paper[7] of[8] allspice[9]?
Avec[1] plaisir[2] *Avek plāzir.*	With[1] pleasure[2].

[redacted]

GERMAN NOTES.

a Wie viel, how much.

b The *oi* in this, and all other words, where printed in the Roman character, must be pronounced more like *i* than open *oi*.

c U. s. w. (und so weiter), and so forth.

d Sonst, else; noch, more; etwas, some; *(some more else)*.

e Nicht im Geringsten, not in the least.

f Entsprechend, being answered for; taken into account.

g Geschäft, occupation; affair.

h Of great calf's hide, *(the same exp. in Spanish and French)*.

SPANISH NOTES.

a *Bayeta* is the more comprehensive word; it signifies *woollen* fabric, in general. It is sanctioned by the Academy in preference to *flanela* or *franela*.

b It me would cost exceedingly; and would be also (tambien) exceedingly (demasiado) irksome.

c Let it be as you like it. d Ahora, *at present*.

e Not there is of what, *or* about what, *(to be thankful)*.

f Telas pintadas, *printed cloths*.

g At how much sell you this?

h En razon de, *in reason of*. i Will it lose its colour?

k Cut me off *(cut off for me)*. l Al punto, *at the point*.

m Telas para camisas, *cloths for shirts*.

n Acaba, *finishes to*. o Surprised.

p Que viene bien à U., *that goes well on you*.

q It will go on me never. r If one has to judge of.

s Propongo, *I propose*—v. irr. from propones, *to propose*.

t Yesterday for (at) the evening.

u That is true. v Do you wish?

w Le agradesce, &c., *it pleases you more*.

x Que le, &c., that they will go on very well *(muy bien)*; *calzar* means *to try on shoes*.

y They appear to me. z Mucho mas, *much more*.

aa As much as you wish, or as much as you can desire. The same exp. in French and German.

bb You can bring (send) me up a bushel by the boy, if you please.

cc Poco, *little.*

FRENCH NOTES.

a How does this call itself? b En, *of it.*

c En, *some of them;* I have some of them very fine.

d Or, *d' lah.* e You have but to take it, &c.

f Soit, *let it be so.* g Or, aujourd'hui.

h I shall have a care to pass this way again, after a little *(sous peu).*

i You will oblige me much.

k There is not (nothing) of that (for which you may thank me). *Exp. similar to Spanish.*

l *Plus* makes the superlative. m Sont-ils? *are they?*

n The prices vary *following* the quality. o Net, *no more.*

p I am going *(vais)* to send them immediately *(de suit).*

q Or, une veille fille. r Or, je demand pardon.

s Or, il est beaucoup trop gross,—il a trop d'ampleur, it has too great breadth.

t Va, *goes on.* u It sits to a marvel.

v It is a masterpiece. w Is it not?

x Come and see us. y I shall not fail to do so.

z Je vais, *I am going to.*

aa C'est vrai, *that is true.* bb At length.

cc If it pleases you. dd Show me some of.

ee Or, *au dessous le premier prix.*

ff You can' send up a bushel, if it pleases you, by your little boy.

gg How does it sell itself?

[redacted]

[NOTE. The pronunciation is purposely suppressed in the following pages; for, as the student is supposed to have given marked attention to the rules of pronunciation as laid down in the first part of this work, and to have acquired the ability to pronounce

Geld.	*Dinero.*
Wollen[1] Sie[2] mir[4] zwei[5] Franken[6] borgen[3]?	Quiere[1] U.[2] prestarme[3,4] dos[5] francos[6]?
Mit[1] dem[2] größten[3] Vergnügen[4].	Con[1] muchisimo[2,3] gusto[4].
Ist[1] dieses[2] ein[3] Thaler[4]?	Es[1] eso[2] un[3] peso[4] (thaler[4])?
Ja[1], mein Herr[2].—Dieses[3] ist[4] ein[5] Pfennig[6] (Penny[6]).	Sí[1], señor[2]. Aquello[3] es[4] un[5] centavo[6].
Haben[1] Sie[2] ein[3] paar[4] Pfunde[5,6] bei[7] sich[8], welche[9] Sie[10] wünschen[11] los zu werden[12–15], indem[16] Sie mir[19,20] solche borgen[17]?	¿Tiene[1] U.[2] dos[4] pesos esterlines[6] que[9] disponer[10–15] y[16] prestarme[17–20]?
Ich[1] habe[2] nicht[3] einen[5] Heller[6].	No[3] tengo[1,2] uno solo[5] maravedi[6].
Das[1] ist[2] unangenehm[3].	Eso[1] es[2] lastimoso[3].
Nennen[1,3] Sie[2] dieses[4] einen[5] Dime[6]?	¿Llama[1–3] eso[4] una[5] dima[6] (diez centavos)?
Ja[1], und[2] dieses[3] ist[4] ein[5] Adler[6].	Sí[1], y[2] esto[3] es[4] una[5] aguila[6] (diez pesos).
Das[1] ist[2] ein[3] fünf[4] Thalerschein[5,6].	Es[1,2] un[3] billete[6] de cinco[4] pesos[5].
Können[1] Sie[2] eine[4] Krown[5] wechseln[3]?	Puede[1] U.[2] cambiarme[3] un[4] crown[5]?
Ist[1] das[2] ein[3] mexikanischen[4] Schilling[5]?	¿Es[1] aquel[2] un[3] cheline[5] Mejicano[4]?
Nein[1]; es[2] ist[3] englisches[4] Geld[5].	No[1]; es[2,3] moneda[5] inglesa[4].
Dies[1] ist[2] ein[3] spanischer[4] Dollar[5].	Eso[1] es[2] un[3] peso[5] español[4]
Können[1] Sie[2] mir[4] eine[7] Guinie[8] wechseln[3,5]?	¿Puede[1] U.[2] cambiarme[3,4] una[7] guinea[8]?
Nein[1], ich[2] kann[4] es nicht[3]—Geld[4] ist[5] bei[8] mir[9] gegenwärtig[10,11] ganz[6] rar[7].	No[1], no[3] lo puedo[2,4]. La moneda[4] esta[5] muy[6] escasa[7] ahora[11] con[8] migo[9].
Ist[1] dieses[2] ein[3] guter[4] Louisdor[5]?	¿Es[1] este[2] luis[5] bueno[4]?

all words correctly, through the observance of these rules, and by means of continual practice in the preceding pages where the figured pronunciation occurs, it is deemed unnecessary to continue it (the pronunciation) any farther.]

Argent.	*Money.*
Voulez[1]-vous[2] me[4] prêter[3] deux[5] francs[6]?	Will[1] you[2] lend[3] me[4] two[5] francs[6]?
Avec[1] le[2] plus grand[3] plaisir[4].	With[1] the[2] greatest[3] pleasure[4].
Est[1]-ce là[2] un[3] écu[4]?	Is[1] this[2] a[3] thaler[4]?
Oui[1], monsieur[2].—C'[3] est[4] un[5] sou[6].	Yes[1], sir[2].—This[3] is[4] a[5] penny[6].
Avez[1]-vous[2], sur[7] vous[8] quelques[4] livres sterlings[6], dont[9] vous[10] désireriez[11] vous defaire[12—15] pour[16] m'en faire un prêt[17—20]?	Have[1] you[2] a[3] couple[4] of[5] pounds[6] about[7] you[8], that[9] you[10] want[11] to[12] get[13] rid[14] of[15] by[16] loaning[17] them[18] to[19] me[20]?
Je[1] n'[2]ai[3] pas[3] même un[5] sou[6].	I[1] have[2] not[3] the[4] first[5] farthing[6].
C'[1] est[2] malheureux[3].	That[1] is[2] bad[3].
Est-ce là dix sous?	Do[1] you[2] call[3] this[4] a[5] dime[6]?
Oui[1]; et[2] ceci[3] est[4] une[5] aigle[6] (10 piastres).	Yes[1]; and[2] this[3] is[4] an[5] eagle[6].
C'[1] est[2] un[3] assignat[6] de cinq[4] piastres[5].	That[1] is[2] a[3] five[4] dollar[5] bill[6].
Pouvez[1]-vous[2] changer[3] un[4] écu[5]?	Can[1] you[2] change[3] a[4] crown[5]?
Est[1] ce[2] un[3] chelin[5] méxicain[4]?	Is[1] that[2] a[3] Mexican[4] shilling[5]?
Non[1]; c'[2]est[3] de l'argent[5] anglais[4].	No[1]; it[2] is[3] English[4] money[5].
C'[1]est[2] une[3] piastre[5] Espagnole[4].	This[1] is[2] a[3] Spanish[4] dollar[5].
Pouvez[1]-vous[2] me[4] changer[5] une[7] guinée[8]?	Can[1] you[2] give[3] me[4] change[5] for[6] a[7] guinea[8]?
Non,[1] je[2] ne[3] le puis[4] pas[3]. L'argent[4] me[9] fait de bien rares[7] visites, en ce moment[10,11].a	No[1], I[2] can[4] not[3]—money[4] is[5] quite[6] scarce[7] with[8] me[9] just[10] now[11].
Est[1] ce[2] un[3] bon[4] louis d'or[5]?	Is[1] this[2] a[3] good[4] louisd'or[5]?

[redacted]

Er[1] sieht[2] gut[3] aus[2]—ich[4] weiß[5] aber nicht[6] ob er gut ist, es[7] ist[8] jetzt viel[9] falsches[10] Geld[11] im[12] Umlaufe[13]. Dieser[14] sieht[15] dennoch[17] gut[16] aus[15].

Parece[1,2] bueno[3]. No puedo decírselo á U. Corre[8] mucha[9] moneda[11] falsa[10] en[12] el comercio[13].a Esta[14] parece[15] todavia[17] buena[16].

Gold[1] werden wir[2] jetzt[6] in Ueberfluß[4,5] bekommen[3]. Mir[15] ist[16] erzählt worden[17] die[7] Minen[8] in[9] Californien[10] liefern[11] eine[12] große[13] Menge[14].

El oro[1] esta[2] muy[4] abundante[5] presentemente[6]. Me[15] ha[16] dicho[17] que las[7] minas[8] de[9] California[10] produzcan[11] una[12] cantidad[14] muy abundante[13].

Viele[1] sind[2] geneigt[3] zu[4] glauben[5] es[6] sei eine[7] Aufschneiderei[8].

Muchos[1] son[2] dispuestos[3] á[4] creer[5] que es[6] una[7] charlataneria[8].

Ich[1] versichere[2] Sie[3] daß[4] es[5] keine[7] Aufschneiderei[8] ist[6]; ich[9] habe[10] gute[11] Beweise[12], um meine[15] Behauptung[16] zu[14] unterstützen[14].

Aseguro[1,2] á U.[3] que[4] no[7] es[5,6] charlataneria[8]. Tengo[9,10] pruebas[12] muy autenticas[11] para[13] probar[14] my[15] asunto[16].

Ich[1] bin[2] auf[5] die Beweisführung[6] nicht[3] begierig[4], aber[7] ich[8] bin[9] der[10] Meinung[11] daß[12] die[13] Kartoffelgräber[14,15] doch[16] am[16,17] Ende[18] alle[21] wohlhabender[22,23] sein[20] werden[19] als[24] die[25] Gold[26] gräber[27].

No[3] quiero[1,2,4] argüir[6]; pero[7] soy[8,9] de[10] parecer[11] que[12] todos[21] los[13] buscadores[16] de patatas[14] seran[19,20] finalmente[16—18] mas[22] ricos[23] que[24] los[25] buscadores[27] de oro[26].

Mit einem Wirthe.

Con un Hostalero.

Haben[1] Sie[2] Zimmer[4] zu[5] vermiethen[6]?

¿Tiene[1] U.[2] cuartos[4] de[5] alquiler[6]?

Ja[1], mein Herr[2], ich[3] habe[4] mehrere[5]. Was[6] für Zimmer[7] wünschen[10] Sie[9]? Wollen[13] Sie[14] ein[16] möblirtes[18] oder[19] unmöblirtes[20] Zimmer[17]?

Sí[1], señor[2]; tengo[3,4] muchos[5]. ¿Que[6] cuartos[7] quiere[10] U.[9]? ¿Quiere[13] U.[14] un[16] aposento[17] con muebles[18] ó[19] sin ellos[20]? b

[redacted]

FRENCH.	ENGLISH.
Il[1] semble[2] bon[3]—je[4] ne saurais vous[5] dire[6]. Il[7] court[8, 12, 13] beaucoup[9] de fausse[10] monnaie[11]. Cette[14] pièce paraît[15], cependant[17], fort bonne[16].	It[1] looks[2] good[3]—I[4] don't[5] know[6]—there[7] is[8] much[9] bad[10] money[11] in[12] circulation[13]. That[14] looks[15] good[16], however[17].
L'or[1] abonde[2–5] en ce moment[6]. On m'a dit[15–17] que les[7] mines[8] de[9] la Californie[10] en fournissent[11] une[12] grande[13] quantité[14].	Gold[1] is[2] getting[3] quite[4] plenty[5] now[6]. The[7] mines[8] in[9] California[10] yield[11] an[12] abundant[13] quantity[14], I[15] am[16] told[17].
Bien des personnes[1] pensent[2–5] que c'est[6] de la[7] charlatanerie[8].	Many[1] are[2] inclined[3] to[4] think[5] it[6] a[7] humbug[8].
Je[1] vous[3] assure[2] que[4] ce[5] n'[7]est[6] point[7] de la charlatanerie[8]. J'[9]ai[10] des preuves[12] authentiques[11] qui appuient[13, 14] mon[15] assertion[16].	I[1] assure[2] you[3] that[4] it[5] is[6] no[7] humbug[8]. I[9] have[10] authentic[11] proofs[12] to[13] back[14] my[15] assertion[16].
Je[1] n'[3]ai[2] point[3] envie[4] d'[5]argumenter[6]; mais[7] je[8] suis[9] d'[10]opinion[11] que[12] tous les[13] mineurs[15] de pommes de terre[14] seront[19, 20], après[16] tout[17, 18], bien[21] plus[22] à leur aise[23] que[24] les[25] mineurs[27] d'or[26].	I[1] am[2] not[3] desirous[4] of[5] arguing[6]; but[7] I[8] am[9] of[10] opinion[11] that[12] the[13] potatoe[14]diggers[15], in[16] the[17] end[18], will[19] be[20] altogether[21] more[22] wealthy[23] than[24] the[25] gold[26] diggers[27].

Avec un Hôte.	*With a Landlord.*
Avez[1]-vous[2] des[3] chambres[4] à[5] louer[6]?	Have[1] you[2] any[3] rooms[4] to[5] let[6]?
Oui[1], Mr.[2], j'[3]en ai[4] plusieurs[5]. Quelles[6] chambres[7] voulez[10]-vous[9] (*avoir*[11, 12])? Voulez[15]-vous[14] une[16] chambre[17] meublée[18] ou[19] non meublée[20]?	Yes[1], sir[2], I[3] have[4] several[5]—what[6] rooms[7] do[8] you[9] wish[10] to[11] have[12]? Do[13] you[14] wish[15] an[16] apartment[17] furnished[18] or[19] unfurnished[20]?

[redacted]

GERMAN.	SPANISH.
Ich[1] brauche[2] möblirte[3] Zimmer[4].	Necesito[1,2] aposentos[4] alhajados[3].
Ich[1] kann[2] Ihnen[4] dienen.[3] Belieben Sie[5] herein[8] zu[6] treten[7]. Ich[9] will[10] Ihnen[12] die[13] Zimmer[14] zeigen[11]. Hier[15] ist[16] der[17] Saal[18,19].	Puedo[1,2] servirle[3,4]. Hágame el favor[5] de[6] entrar[7,8]. Enseñare[9–11] á U.[12] los[13] aposentos[14]. Aquí[15] esta[16] la[17] sala[18,19].
Er[1] ist[2] nicht[3] sehr[4] groß[5]; aber[6] er[7] paßt[8,9] für[10] mich[11].	No[3] es[1,2] muy[4] ancha[5], pero[6] me[11] cuadra[7–9] bien.
Sie[1] sehen[2] daß[3] hier[4] Alles[6,7] ist[5], was Sie bedürfen[8], und[9] daß[10] die[11] Möbel[12] sehr[14] nett[15] sind.[13] Alle[16] Möbel[18] sind[19] von (of) Mahagony[20].	U.[1] vé[2] que[3] hay[4,5] todo[6,7] lo que es necesario[8]; y[9] que[10] los[11] meubles[12] son[13] muy[14] hermosos[15]. Todos[16] los[17] muebles[18] son[19] de anaçardo[20].
Hier[1] sind[2] zwei[3] Armstühle[4,5], sechs[6] Stühle[7], ein[8] neuer[9] Teppich[10], ein[11] schöner[12] Spiegel[13], und[14] sehr[15] saubern[16] Vorhänge[17]. Auch[18] sind[21] an[23] beiden[24] Seiten[25] des[26,27] Kamins[28] Schränke[22].	Aqui[1] estan[2] dos[3] paltronas[4,5], seis[6] sillas[7], un[8] nuevo[9] tapiz[10], un[11] espejo[13] hermoso[12], y[14] colgaduras[17] muy[15] bonitas[16]; ademas[18,19], estan[20,21] alacenas[22] á[23] los ambos[24] lados[25] de[26] la[27] chimenea[28].
Lassen[1] Sie mich[2] die[4] Schlafstuben[5] sehen[3].	Hágame[1,2] ver[3] los[4] cuartos de dormir[5].
Hierher[1,2], mein Herr[3], wenn[4] es Ihnen[5] beliebt[6].	Por aquí[1,2], señor[3], si le guste[4–6].
Wir[2] wollen[1] sehen[3], ob[4] das[5] Bett[6] gut[8] ist[7]; denn[9] das[10] ist[11] die[12] Hauptsache[13,14]. Wenn[15] ich[16] ein[18] gutes[19] Bett[20] habe[17], kümmere[23] ich[21] mich wenig[22] um[24] das Übrige[25–27].	Veamos[1–3], si[4] la[5] cama[6] esta[7] buena[8], porque[9] eso[10] es[11] lo[12] principal[13,14]. Si[15] tenga[16,17] una[18] buena[19] cama[20], nada[25–26] mas[27] quiero[21–24].
Sie[1] können[2] sich[3] kein[5] besseres[6] wünschen[7].	No[2] puede[2] U.[1] tener[3,4] una[5] mejor[6].
Geht[1,4] die[2] Stube[3] auf[5] die[6] Straße[7] hinaus[1,4]?	¿Abre[1,4] el[2] cuarto[3] en[5] la[6] calle[7]?

FRENCH.	ENGLISH.
Il[1] me faut[2] des chambers[4] meublées[3].	I[1] want[2] furnished[3] rooms.[4]
Je[1] puis[2] vous[4] en donner.[3] Ayez la bonté[5] d'entrer[6–8]. Je[9] vais vous montrer[10,11] les[12] chambres[14]. Voici[15,16] le[17] salon[18,19].	I[1] can[2] accommodate[3] you[4]. Please[5] to[6] walk[7] in[8]. I[9] will[10] show[11] you[12] the[13] rooms[14]. Here[15] is[16] the[17] sitting[18] room[19].
Il[1] n'[3]est[2] pas[3] bien[4] grand[5]; mais[6] il[7] fera[8,9] mon[11] affaire.	It[1] is[2] not[3] very[4] large[5]; but[6] it[7] will[8] do[9] for[10] me[11].
Vous[1] voyez[2] qu'[3]il y[4] a[5] tout[6,7] ce qui est necessaire[8]; et[9] que[11] l'[11]ameublement[12] en est[13] fort[14] beau[15]. Tous[16] les[17] meubles[18] sont[19] d'acajou[20].	You[1] see[2] that[3] there[4] is[5] every[6] thing[7] necessary[8]; and[9] that[10] the[11] furniture[12] is[13] very[14] neat[15]. All[16] the[17] furniture[18] is[19] mahogany[20].
Voici[1,2] deux[3] fauteuils[4,5], six[6] chaises[7], un[8] tapis[10] tout neuf[9], une[11] belle[12] glace[13], et de[14] très[15] jolis[16] rideaux[17]; il y[20] a[21], en[18] outre[19], des armoires[22] de[23] chaque[24] côté[25] de[26] la[27] cheminée[28].	Here[1] are[2] two[3] arm[4] chairs[5], six[6] chairs[7], a[8] new[9] carpet[10], a[11] fine[12] glass[13]; and[14] very[15] neat[16] curtains[17]; besides[18] that[19], there[20] are[21] cupboards[22] on[23] both[24] sides[25] of[26] the[27] chimney[28].
Montrez-moi[1–3] les[4] chambres à coucher[5].	Let[1] me[2] see[3] the[4] bedrooms[5].
De ce côté-ci[1,2], monsieur[3], s'il vous plaît[4–6].	This[1] way[2], sir[3], if[4] you[5] please[6].
Voyons[1–3] si[4] le[5] lit[6] est[7] bon[8]; car[9] c'est[10,11] là le[12] principal[13,14]. Quand[15] j'ai[16,17] un[18] bon[19] lit[20], je[21] fais peu de cas[22,23] du[24] reste[25–27].	Let[1] us[2] see[3] whether[4] the[5] bed[6] is[7] good[8]; for[9] that[10] is[11] the[12] main[13] point[14]. When[15] I[16] have[17] a[18] good[19] bed[20], I[21] hardly[22] care[23] for[24] any[25] thing[26] else[27].
Vous[1] ne[2] sauriez[3] en désirer[3,4] un[5] meilleur[6,7].	You[1] cannot[2] wish[3] for[4] a[5] better[6] one[7].
La[2] chambre[3] donne-t-elle[1,4] sur[5] la[6] rue[7]?	Does[1] the[2] room[3] look[4] into[5] the[6] street[7]?

[redacted]

GERMAN.	SPANISH.
Nein[1], mein Herr[2], sie[3] geht[4] nach[5] dem[6] Garten[7] hinaus[4].	No[1], señor[2], abre[3,4] en[5] el [6]jardin[7].
Desto[1,2] besser[4]. Ich[5] schlafe[6] nicht[6] gerne[7] vorn[12] hinaus[13], wegen[15] des[16,17] Wagengerassels[20,21].	Mucho[2] mejor[4]. No[6] quiero[5,7] dormir[8,9] en[10] un[11] cuarto[12] que abre en la calle[13], á[14] razon[15] del[16,17] ruido[18] de[19] los[20] coches[21].
Wünschen[1,3] Sie[2] die[6] andern[7] Stube[8] zu[4] sehen[5]?	¿Quiere[1,3] U.[2] ver[4,5] los[6] otros[7] cuartos[8]?
Ich[1] vermuthe[2] das[3] Bett[4] ist[5] gut[6]. Jetzt[7] kommt es[10,11] nur noch[9] auf[12] den[13] Preis[14] an.[a] Was[15] verlangen[18] Sie[17] für[19] die[20] drei[21] Zimmer[22] mit[23] der[24] Küche[25]?	Creo[1,2] que la[3] cama[4] esta[5] buena[6]. Nada mas que del precio.[7,14] ¿Que[15] quiere[16,18] U.[17] por[19] los[20] tres[21] cuartos[22] y[23] la[24] cocina[25]?
Ich[1] habe[2] den[5] Saal[6] mit[7] einem[8] der[9,10] Zimmer[11] immer[3] für[12] vierzehn[13] Schillinge[14] vermiethet[4]. Sie[15] sollen[16] mir[18] für[23] das[24] Ganze[25] eine[19] Guinee[20] die[21] Woche[22] geben[17]—das[26] ist[27] nur[28] sieben[29] Schillinge[30] für[31] die[32] andere[33] Stube[34] und[35] die[36] Küche[37].	He[1,2] siempre[3] alquilado[4] la[5] sala[6] y[7] uno[8] de[9] los[10] cuartos[11] por[12] catorce[13] chelines[14]. U.[15] me[18] dara[16,17] una[19]guinea[20] á la semana[21,22] por[23] el[24] todo[25]. Es[26,27] solamente[28] siete[29] chelines[30] por[31] el[32] otro[33] cuarto[34] y[35] la[36] cocina[37].
Das finde ich[1,3] viel[5,6] Geld[8].b	Á mi parecer[2],[b] es[3] mucho[5,6] de dinero[8].
Bedenken[1] Sie, daß[2] dieses[3] eines[5] der[6,7] besten[8] Stadtviertel[9—12] ist[4], wo[13] die[14] Häuser[15] sehr[18] theuer[19] vermiethet[17] werden[16].	Mire U.[1] que[2] este[3,4] cuartel[9] es[6] el[7] mejor[8] de[10] la[11] ciudad[12], y donde[13] las[14] casas[15] son[16] muy[18] caras[19] (costosas).
Nun[1], ich[2] will[3] Ihnen[5] eine[6] Guinee[7] geben[4]; aber[8] ich[9] brauche[10,11] einen[12] Theil[13] des[14,15] Kellers[16] und[17] einen[18] Platz[19] um[20] Holz[24] und[23] Kohlen[22] aufbewahren[21] zu können.	Bien esta. Le dare[2—4] á U.[5] una[6] guinea[7], pero[8] necesito[9—11] una[12] parte[13] de[14] la[15] cantina[16], y[17] un[18] lugar[19] para[20] poner[21] mi hornaguéra[22] y[23] mi leño[24].

[redacted]

FRENCH.	ENGLISH.
Non[1], monsieur[2], elle[3] donne[4] sur[5] le[6] jardin[7].	No[1], sir[2]; it[3] looks[4] into[5] the[6] garden[7].
Tant[1,2] mieux[3,4]; je[5] n'aime[6,7] point à[8] coucher[9] dans[10] une[11] chambre[13] sur la rue[12], à cause du[14–16] bruit[18] des[19,20] voitures[21].	So[1] much[2] the[3] better[4]—I[5] don't[6] like[7] to[8] sleep[9] in[10] a[11] front[12] room[13], on[14] account[15] of[16] the[17] noise[18] of[19] the[20] carriages[21].
Desirez-vous[1–3] voir[4,5] les[6] autres[7] chambres[8]?	Do[1] you[2] wish[3] to[4] see[5] the[6] other[7] rooms[8]?
Le[3] lit[4] me[1] semble[2] bon[6]. Il ne s'agit plus[8–11] à présent[7] que du[13] prix[14].[f] Que[15] demandez-vous[16–18] des[19,20] trois[21] chambres[22], et[23] de la[24] cuisine[25]?	I[1] fancy[2] the[3] bed[4] is[5] good[6]. Now[7] the[8] only[9] question[10] is[11] about[12] the[13] price[14]. What[15] do[16] you[17] ask[18] for[19] the[20] three[21] rooms[22] with[23] the[24] kitchen[25]?
J'ai[1,2] toujours[3] loué[4], à[12] quatorze[13] chelines[14], le[5] salon[6], et[7] une[8] seule chambre[11]. Vous[15] me[18] donnerez[16,17] du[23,24] tout[25] une[19] guinée[20] par[21] semaine[22]. Ce[26] n'[28]est[27] que[28] sept[29] chelins[30] pour[31] l'[32]autre[33] chambre[34] et[35] la[36] cuisine[37].	I[1] have[2] always[3] let[4] the[5] parlour[6], with[7] one[8] of[9] the[10] rooms[11], for[12] fourteen[13] shillings[14]. You[15] will[16] give[17] me[18] one[19] guinea[20] a[21] week[22] for[23] the[24] whole[25]—it[26] is[27] only[28] seven[29] shillings[30] for[31] the[32] other[33] room[34] and[35] the[36] kitchen[37].
À vous dire vrai,[g] c'[3]est beaucoup[5,6] d'[7]argent[8].	I[1] think[2] it[3] a[4] great[5] sum[6] of[7] money[8].
Considerez[1] que[2] c'[3]est[4] un[5] des[6,7] meilleurs[8] quartiers[9] de[10] la[11] ville[12]; et que le[14] loyer[17] des maisons[15] y est[16] fort[18] cher[19].	Consider[1] that[2] this[3] is[4] one[5] of[6] the[7] best[8] quarters[9] of[10] the[11] town[12], where[13] the[14] houses[15] are[16] let[17] very[18] high[19].
Eh bien[1], je[2] vous[5] donnerai[3,4] une[6] guinée[7]; mais bien entendu que[h] j'[9]aurai[10,11] une[12] partie[13] de[14] la[15] cave[16], et[17] un[18] endroit[19] pour[20] y mettre[21] mon charbon de terre[22] et[23] mon bois[24].	Well[1], I[2] will[3] give[4] you[5] a[6] guinea[7]; but[8] I[9] must[10] have[11] a[12] part[13] in[14] the[15] cellar[16], and[17] a[18] place[19] to[20] put[21] coals[22] and[23] wood[24] in[25].

[redacted]

Das[1] versteht[2] sich.[d] Sie[4] sollen[5] einen[7] verschließbaren[9—13] Platz[7] bekommen[6]. Wann[16] denken[19] Sie[18] von[23] Ihrer[24] Wohnung[25] Besitz[22] zu[20] nehmen[21]?	Se entiende asi.[i] Tendra[5,6] U.[4] un[7] lugar[8] cerrado con[9] llave[13],[k] ¿Cuando[16] quiere[17,19] U.[18] tomar[21] posesion[22] de[23] sus[24] aposentos[25]?
Ich[1] denke[2] diesen[8] Abend[9] zum Schlafen[6] herzukommen[3,4]. Machen Sie Alles[10—13] bei[16] guter Zeit[17] zurecht[15] [e].	Me propongo[1,2] de[3] venir[4], y[5] de acortarme[6] aquí[7] esta[8] noche[9]. Vea[10] U. que[11] todo[12,13] sea[14] preparado,[15] en[16] hora buena.[17]
Sehr[1] wohl[2], mein Herr[3], Sie[4] können[5] so[7] früh[8] kommen[6] als[9] es Ihnen[10] gefällig[11] ist.	Sera servido[1,2], Señor.[3] Puede[4,5] venir[6] cuando[7,8,9] lo quiera[10,11].

Begrüßungen. — *Salutaciones.*

Ich[1] wünsche[2] Ihnen[3] einen[4] guten[5] Morgen[6].	Buenas[5] dias[6] tenga[1,2] U[3].
Wie[1] befinden[2,4] Sie[3] sich heute[5]?	¿Como[1] esta[2] U[3]. hoy[5]?
Ganz[1] wohl[2], ich danke[3] Ihnen[4].	Muy[1] bien[2], Gracias[3,4].
Wie[1] ist[2] Ihr[3] Befinden[4]?	¿Como[1] va[2] su[3] salud[4]?
Außerordentlich[1] gut[2]; und[3] das Ihrige[4]?	Perfectamente[1,2], y[3] ¿como esta[4] U?
Wie[1] gewöhnlich[2], mein Herr[3].	Á[1] mi ordinario[2], Señor[3].
Erlauben[1] Sie mir[2], mich nach[5] Ihrer[6] Gesundheit[7] zu[3] erkundigen[4].	Permitame[1,2] de[3] preguntar[4] à[5] U[6].[l] ¿como esta su salud[7]?[m]
Dank[1] Ihnen,[2] mein Herr,[3] mir ist[4,5] nicht[6] ganz[7] wohl[8].	Mil gracias[1,2], Señor[3], No[6] estoy[4,5] muy[7] bueno[8].
Wahrlich,[1] das betrübt[5] mich[2,3] sehr[4].	En verdad[1], lo siento[2—4] muchisimo[4].

[redacted]

FRENCH.	ENGLISH.
Cela[1] est[2] entendu[3]. Vous[4] aurez[5,6] un[7] endroit[8], qui ferme à la clef[10–14]. Quand[16] pensez-[17,19] vous[18] occuper[20–23] votre[24] appartement[25]?	That[1] is[2] understood[3]. You[4] shall[5] have[6] a[7] place[8] with[9] a[10] lock[11] and[12] key[13] to[14] it[15]. When[16] do[17] you[18] mean[19] to[20] take[21] possession[22] of[23] your[24] lodging[25]?
Je[1] me propose[2] d'[3]y[7] venir[4], et[5] coucher[6] ce[8] soir[9]. Faites en sorte que[10,11] tout[12,13] soit[14] prêt[15] à[16] temps[17].	I[1] intend[2] to[3] come[4] and[5] sleep[6] here[7] to[8]-night[9]. See[10] that[11] every[12] thing[13] is[14] ready[15] in[16] season[17].
Fort[1] bien[2], Monsieur[3]. Vous[4] pouvez[5] venir[6] quand[7–9] bon il vous plaira[10,11].	Very[1] well[2], sir[3]. You[4] may[5] come[6] as[7] soon[8] as[9] you[10] please[11].

Saluter.	*Salutations.*
Je[1] vous[3] souhaite[2] le[4] bonjour[5,6]	I[1] wish[2] you[3] a[4] good[5] morning[6].
Comment[1] vous[3] portez-[2,4] vous, aujourd'hui[5]?	How[1] do[2] you[3] do[4] to-day[5]?
Fort[1] bien[2], je vous[4] remercie[3].	Quite[1] well[2], thank[3] you[4].
Comment[1] est[2] votre[3] santé[4]?	How[1] is[2] your[3] health[4]?
Très[1] bonne[2]—et[3] la votre[4]?	Exceeding[1] good[2]: and[3] yours[4]?
Comme[1] à l'ordinaire[2], Mr.[3]	As[1] usual,[2] sir[3].
Vous me[2] permittez[1] de[3] m'informer[4] de[5] votre[6] santé[7].	Permit[1] me[2] to[3] inquire[4] after[5] your[6] health[7].
Merci[1,2], monsieur[3]—je[4] ne[6] me porte[5] pas[6] très[7]-bien[8]	Thank[1] you[2], sir[3]; I[4] am[5] not[6] very[7] well[8].
J'[2]en suis[3], vraiment[1], bien fâché.	Indeed[1]! I[2] am[3] quite[4] sorry[5].

[redacted]

Beim Mittagsessen.	*Comiendo.*
Die[1] Glocke[2] läutet[3] zum[4] Essen[5]; lassen[6] Sie uns[7] dem Rufe folgen[8–11].	Toca[3] la[1] campanilla[2] por[4] la comida[5]; entremos[6–9] y[10] comama[11].
Was[1] wollen[2] Sie[3] nehmen[4]?	¿De que quiere U. que le sirva? n
Rindfleisch[2], wenn ich bitten darf[3–5].	Un poco[1] de vaca[2], si le gusta[3–5].
Wollen[1] Sie[2] einen[4] Teller[5] Suppe[7]?	¿Quiere[1,3] U.[2] sopa[7]?
Wünschen[3] Sie[2] Schweinefleisch[5]?	¿Quiere[1,3] U.[2] un pedazo de puerco[5]? o
Soll[1] ich[2] Ihnen[4] etwas[6] von[7] diesen[8] Erbsen[9] vorlegen[3]?	¿Quiere U. que le sirva[1–8] guisantes[9]?
Wenn[1] es Ihnen[2] gefällig[3] ist, mein Herr[4]	Con mucho gusto[1–3], Señor[4].
Wollen[1] Sie[2] die[4] Güte[5] haben[3], mir[8] ein[10] Stück[11] von[12] diesem[13] Kalbfleisch[14] zu geben[7]?	¿Quiere[1] U.[2] hacerme[3] el[4] favor[5] de[6] darme[7,8] p un[10] pedazo[11] de[12] ternero[14]?
Mit[1] Vergnügen[2].	Con[1] gusto[2].
Wünschen[3] Sie[2] Fett[4] oder[5] Mageres[6]?	¿Quiere[1,3] U[2]. magro[4], ó[5] gordo[6]?
Ein[1] Wenig[2] von[3] Beiden[4], wenn[5] es Ihnen[6] gefällig[7] ist.	Un[1] poco[2] de[3] ambos[4] me gusta bien. q
Kellner[1]! Eine[2] Tasse[3] Thee[5].	¡Muchacho[1]! una[2] taza[3] de[4] té[5]
Ja[1], ja[2] mein Herr[3].	Sí[1], sí[2], Señor.
Wollen[1] Sie[2] so[4] gut[5] sein[3] und mir[11,12] das[9] Brod[10] reichen[8]?	Hágame U. el favor de[7] darme[8] pan[10].
Wollen[1] Sie[2] etwas[4] von[5] diesem[6] Salat[7] nehmen[3]?	¿Quiere[1] U.[2] tomar[3] un poco[4] de[5] esta[6] ensalada?[7]

[redacted]

Dîner.	At Dinner.
La[1] clochette[2] sonne[3] pour[4] dîner[5]. Allons[6–9] dîner.[11]	The[1] bell[2] rings[3] for[4] dinner[5]: let[6] us[7] go[8] in[9] and[10] dine[11].
Que[1] souhaitez-[2,4] vous[3]?	What[1] will[2] you[3] have[4]?
Du[1] bœuf[2] s[3]'il vous[4] plaît[5].	Some[1] beef[2], if[3] you[4] please[5].
Voulez-[1]vous[2] de la soupe[7]?	Will[1] you[2] have[3] a[4] plate[5] of[6] soup[7]?
Désirez-[3]vous[2] un morceau du cochon[5]?	Do[1] you[2] wish[3] for[4] pork[4]?
Vous[4] offrirai-je[1–3] de[5,6] ces[7,8] pois[9]?	Shall[1] I[2] help[3] you[4] to[5] some[6] of[7] these[8] peas[9]?
S[1]'il vous[2] plaît[3], Monsieur[4].	If[1] you[2] please[3], sir[4].
Voulez[1]-vous[2] avoir[3] la[4] bonté[5] de[6] me[8] donner[7] un[10] morceau[11] de[12] ce[13] veau-[14]là?	Will[1] you[2] have[3] the[4] kindness[5] to[6] help[7] me[8] to[9] a[10] piece[11] of[12] that[13] veal[14]?
Avec[1] plaisir[2].	With[1] pleasure[2].
Désirez-[3]vous[2] du gras[4] ou[5] du maigre[6]?	Do[1] you[2] wish[3] fat[4] or[5] lean[6]?
Un[1] peu[2] de l'un, et de l'autre[3,4], s[5]'il vous[6] plaît[7].	A[1] little[2] of[3] both[4], if[5] you[6] please[7].
Garçon[1]! une[2] tasse[3] de[4] thé[5].	Waiter![1] A[2] cup[3] of[4] tea[5].
Oui[1], oui[2]! Monsieur[3].	Ay[1], ay[2], sir[3].
Voudriez-[1]vous[2] bien me faire passer[3–8] le[9] pain[10]?	Will[1] you[2] be[3] so[4] kind[5] as[6] to[7] pass[8] the[9] bread[10] this[11] way?[12]
Prendrez[3]-vous[2] un peu[4] de[5] cette[6] salade?[7]	Will[1] you[2] take[3] some[4] of[5] this[6] salad?[7]

[redacted]

GERMAN NOTES.

a Geht auf, *goes out.*

b Now comes it but yet on the price to, (*Now it comes to the price*).

c I find that much gold (money).

d The proper import of the expression is, that the statement is not only understood; but *agreed to.*

e Make every thing aright by good time.

SPANISH NOTES.

a The Market (Commerce). b Without them.

c Cuadra bien, *please well.* d I require nothing more.

e Have. f Opens.

g Nothing more but the price.

h It appears to me. i One understands it so.

k Cerrado con llave, fastened with a key.

l Preguntar à U., *to inquire of you.*

m How is your health?

n What do you desire that I should help you to?

o Pedazo, *piece.* p Dar, *give.* q Would please me well.

FRENCH NOTES.

a Money makes rare visits to me in this moment.

b Court, *circulates,* runs, (from the Latin curro, to run).

c Qui appuient, *which help.* d At their ease.

e Gives it?

f It does not agitate itself. There is nothing more to be discussed at present, but the price.

g To tell you the truth (*vrai*).

h Bien entendu que, *it being well understood that*

i En sort que, *in such a manner that.*

k How do you carry yourself to-day?

[redacted]

POLYGLOT ARRANGEMENT

OF A

PART OF THE GOSPEL OF ST. MATTHEW.

THE NUMERALS.

(*Cardinal.*)

German.	Spanish.	French.	English.
Ein,	uno,	un(e),	one.
Zwei,	dos,	deux,	two.
Drei,	tres,	trois,	three.
Vier,	quatro,	quatre,	four.
Fünf,	cinco,	cinq,	five.
Sechs,	seis,	six,	six.
Sieben,	siete,	sept,	seven.
Acht,	ocho,	huit,	eight.
Neun,	nueve,	neuf,	nine.
Zehn,	diez,	dix,	ten.
Eilf (elf),	once,	onze,	eleven.
Zwölf,	doce,	douze,	twelve.
Dreizehn,	trece,	treize,	thirteen.
Vierzehn,	catorce,	quatorze,	fourteen.
Fünfzehn,	quince,	quinze,	fifteen.
Sechzehn (sechszehn),	diez y seis,	seize,	sixteen.
Siebenzehn,	diez y siete,	dix-sept,	seventeen.
Achtzehn,	diez y ocho,	dix-huit,	eighteen.
Neunzehn,	diez y nueve,	dix-neuf,	nineteen.
Zwanzig,	viente,	vingt,	twenty.
Ein und zwanzig,	viente y uno,	vingt-un,	twenty-one.
Dreißig,	treinta,	trente,	thirty.
Vierzig,	quarenta,	quarante,	forty.
Fünfzig,	cincuenta,	cinquante,	fifty.
Sechzig,	sesenta,	soixante,	sixty.
Siebenzig,	setenta,	soixante-dix,	seventy.
Achtzig,	ochenta,	quatre-vingt,	eighty.
Neunzig,	noventa,	quatre-vingt-dix,	ninety.
Hundert,	ciento,	cent,	one hundred.
Hundert und eins,	ciento y uno,	cent un,	hundred and one.
Zwei hundert,	dos ciento,	deux cent,	two hundred.
Tausend,	mil,	mille	one thousand.

...ῳ, ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδού, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες·

2. Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

3. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ.

4. Καὶ συναγαγὼν πάντας τοὺς Ἀρχιερεῖς καὶ Γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.

5. Οἱ δὲ εἶπον αὐτῷ· Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται ...

ville de ... temps du ...rode, voici des sages ... à Jérusalem

2. en disa... est le roi d... qui est né ... nous avons ... étoile en Ori... nous sommes ... l'adorer.

3. Ce que ... Hérode ayan... tendu, il en fut ...blé, et tout Jé...lem avec lui.

4. Et ayant as...blé tous les pr...paux sacrificate... et les scribes ... peuple, il s'info... d'eux où le Ch... devait naître.

5. Et ils lui dire... A Bethléhem, vi... de Judée ...

GERMAN.	SPANISH.	LATIN.
1. Da Jesus geboren war zu Bethlehem, im jüdischen Lande, zur Zeit des Königs Herodes, siehe, da kamen die Weisen vom Morgenlande gen Jerusalem, und sprachen:	1. Y despues que hubó nacido Jesus en Bethlehem de Judea en los dias del Rey Herodes, he aquí unos Magos vinieron del Oriente á Jerusalem.	1. At Jesu nato in Bethlehem Judææ, in diebus Herodis regis, ecce Magi ab Orientibus accesserunt in Hierosolymam, dicentes:
2. Wo ist der neugeborne König der Juden? Wir haben seinen Stern gesehen im Morgenlande, und sind gekommen, ihn anzubeten.	2. Diciendo ¿Donde está el que ha nacido rey de los Judios? Porque hemos visto su estrella en el Oriente, y vínimos á adorárle.	2. Ubi est natus rex Judæorum? vidimus enim ejus stellam in Oriente, et venimus adorare eum.
3. Da das der König Herodes hörete, erschrack er, und mit ihm das ganze Jerusalem;	3. Y cuando el Rey Herodes hubó oido esto, turbóse y con él toda Jerusalem.	3. Audiens autem Herodes rex, turbatus est, et omnis Hierosolyma cum illo.
4. Und ließ versammeln alle Hohepriester und Schriftgelehrten unter dem Volk, und erforschte von ihnen, wo Christus sollte geboren werden.	4. Y convocados todos los principes de los Sacerdotes y los Escribas del pueblo preguntóles dónde había de nacer el Christo.	4. Et congregans omnes principes Sacerdotum et Scribas populi, sciscitabatur ab eis ubi Christus nasceretur.
5. Und sie sagten ihm: Zu Bethlehem, im jüdischen Lande. Denn also stehet geschrieben durch den Propheten:	5. Y ellos le dijeron: En Bethlehem de Judea, porque así está escrito por el profeta.	5. At illi dixerunt ei: In Bethlehem Judææ: sic enim scriptum est per Prophetam:
6. Und du Bethlehem, im jüdischen Lande, bist mit nichten die kleinste unter den Fürsten Juda; denn aus dir soll mir kommen der Herzog, der über	6. Y tú Bethlehem tierra de Judá, no eres la menor entre los principes de Judá, porque de tí saldrá el caudillo que regirá á Israél	6. Et tu Bethlehem terra Juda, nequaquam minima es in ducibus Juda: ex te enim exibit dux, qui regat populum meum Israël.

[redacted]

GREEK.	FRENCH.	ENGLISH.
Ἰσραήλ."	paîtra mon peuple d'Israël.	that shall rule my people Israel.
7. Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους, ἠκρίβωσε παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.	7. Alors Hérode, ayant appelé en secret les sages, s'informa d'eux soigneusement du temps que l'étoile leur était apparue.	7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.
8. Καὶ πέμψας αὐτοὺς εἰς Βηθλεέμ, εἶπε· Πορευθέντες, ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.	8. Et les envoyant à Bethléhem, il leur dit : Allez, et vous informez soigneusement touchant le petit enfant ; et quand vous l'aurez trouvé, faites-le-moi savoir, afin que j'y aille aussi, et que je l'adore.	8. And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.
9. Οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν· καὶ ἰδού, ὁ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον.	9. Eux donc ayant ouï le roi, s'en allèrent ; et voici, l'étoile qu'ils avaient vue en Orient allait devant eux, jusqu'à ce qu'elle vint et s'arrêta sur le lieu où était le petit enfant.	9. When they had heard the king, they departed ; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10. Ἰδόντες δὲ τὸν ἀστέρα, ἐχάρησαν χαρὰν μεγάλην σφόδρα.	10. Et quand ils virent l'étoile, ils se réjouirent d'une fort grande joie.	10. When they saw the star, they rejoiced with exceeding great joy.
11. Καὶ ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐ-	11. Et étant entrés dans la maison, ils trouvèrent le petit enfant avec Marie, sa mère, lequel ils adorèrent, en se prosternant en terre;	11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped

GERMAN.	SPANISH.	LATIN.
mein Volk Israel ein Herr sey.	mi pueblo.	
7. Da berief Herodes die Weisen heimlich, und erlernete mit Fleiß von ihnen, wann der Stern erschienen wäre,	7. Entónces Herodes llamados en secreto los Magos inquirió de ellos cuidadosamente el tiempo en que aparcció la estrella.	7. Tunc Herodes clam vocans Magos, perquisivit ab eis tempus apparentis stellæ.
8. Und wies sie gen Bethlehem, und sprach: Ziehet hin und forschet fleißig nach dem Kindlein; und wenn ihr es findet, so saget es mir wieder, daß ich auch komme, und es anbete.	8. Y enviandoles á Bethlehem les dijó : Id, y preguntad con diligencia por el niño, y cuando le hubieseis hallado hacedmelo saber, paraque vaya yo tambien y le adore.	8. Et mittens eos in Bethlehem, dixit: Euntes diligenter explorate de puero: cum autem inveneritis, renunciate mihi ut et ego veniens adorem eum.
9. Als sie nun den König gehöret hatten, zogen sie hin. Und siehe, der Stern, den sie im Morgenlande gesehen hatten, ging vor ihnen hin, bis daß er kam, und stand, oben über, da das Kindlein war.	9. Y habiendo ellos oido al Rey marcharonse. Y he aquí la estrella que habían visto en el Oriente iba delante de ellos hasta que llegando se paró sobre dónde estaba el niño.	9. Illi autem audientes regem, profecti sunt, et ecce, stella quam viderant in Oriente, antecedebat eos, usque dum veniens staret suprà ubi erat puer.
10. Da sie den Stern sahen, wurden sie hoch erfreuet,	10. Y al ver la estrella se regocijaron con extremado gozo.	10. Videntes autem stellam, gavisi sunt gaudium magnum valde.
11. Und gingen in das Haus, und fanden das Kindlein mit Maria, seiner Mutter, und fielen nieder, und beteten es an, und thaten ihre Schä-	11. Y entrando en la casa hallaron al niño con su madre María, y postrandose le adoraron, y abriendo sus tesoros le ofreciéron dones	11. Et venientes in domum, invenerunt puerum cum Maria matre ejus. Et procidentes adoraverunt eum, et aperientes thesauros

[redacted]

GREEK.	FRENCH.	ENGLISH.
τῶν, προσήνεγκαν αὐτῷ δῶρα, χρυσὸν, καὶ λίβανον, καὶ σμύρναν.	et, après avoir déployé leurs trésors, ils lui offrirent des présens, savoir, de l'or, de l'encens, et de la myrrhe.	him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.
12. Καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.	12. Puis étant divinement avertis dans un songe de ne retourner point vers Hérode, ils se retirèrent en leur pays par un autre chemin.	12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.
13. Ἀναχωρησάντων δὲ αὐτῶν, ἰδοὺ, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ, λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον· καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό.	13. Or, après qu'ils se furent retirés, voici, l'ange du Seigneur apparut dans un songe à Joseph, et lui dit : Lève-toi, et prends le petit enfant et sa mère, et t'enfuis en Egypte, et demeure là jusqu'à ce que je te le dise ; car Hérode cherchera le petit enfant pour le faire mourir.	13. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.
14. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον.	14. Joseph donc étant réveillé, prit de nuit le petit enfant et sa mère, et se retira en Egypte.	14. When he arose, he took the young child and his mother by night, and departed into Egypt:
15. Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ τοῦ Κυρίου διὰ	15. Et il demeura là jusqu'à la mort d'Hérode, afin que fût accompli ce dont	15. And was there until the death of Herod: that it might be fulfilled

[redacted]

GERMAN.	SPANISH.	LATIN.
ze auf, und schenkten ihm Gold, Weihrauch und Myrrhen.	oro é incensio, y mirra.	suos, obtulerunt ei munera, aurum, et thus, et myrrham.
12. Und Gott befahl ihnen im Traum, daß sie sich nicht sollten wieder zu Herodes lenken. Und sie zogen durch einen andern Weg wieder in ihr Land.	12. Y avisados en sueños que no volviesen á Herodes regresaron á su tierra, por otro camino.	12. Et responsi secundum somnium, non reflectere ad Herodem, per aliam viam recesserunt in regionem suam.
13. Da sie aber hinweg gezogen waren, siehe, da erschien der Engel des Herrn dem Joseph im Traum, und sprach: Stehe auf, und nimm das Kindlein und seine Mutter zu dir, und fliehe in Egyptenland, und bleibe allda, bis ich dir sage; denn es ist vorhanden, daß Herodes das Kindlein suche, dasselbe umzubringen.	13. Y despues que hubieron ellos partido he aquí el ángel del Señor aparece en sueños á Joseph diciendo: Levantate y toma al niño, y á su madre y huye á Egipto, y estate allí hásta que yo te avise porque ha de acontecer que Herodes busque al niño para matarle.	13. Recessis autem ipsis, ecce angelus Domini apparet per somnium Joseph, dicens: Excitatus accipe puerum et matrem ejus, et fuge in Ægyptum: et esto ibi usque dum dicam tibi. Futurus est enim Herodes quærere puerum ad perdendum eum.
14. Und er stand auf, und nahm das Kindlein und seine Mutter zu sich, bey der Nacht, und entwich in Egyptenland,	14. Y levantandose él tomó de noche al niño y á su madre, y fuese á Egipto.	14. Is autem excitatus accepit puerum et matrem ejus nocte, et secessit in Ægyptum:
15. Und blieb allda bis nach dem Tode Herodes, auf daß erfüllet würde, das der	15. Y permaneció allí hásta la muerte de Herodes paraque se cumpliese	15. Et erat ibi usque ad obitum Herodis: ut adimpleretur dictum a

GREEK	FRENCH.	ENGLISH.
τοῦ προφήτου, λέγοντος, "Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου."	le Seigneur avait parlé par un prophète, disant: J'ai appelé mon Fils hors d'Egypte.	which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.
16. Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεέμ, καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων.	16. Alors Hérode, voyant que les sages s'étaient moqués de lui, fut fort en colère, et il envoya tuer tous les enfans qui étaient dans Bethléhem, et dans tout son territoire, depuis l'âge de deux ans et au-dessous, selon le temps dont il s'était exactement informé des sages.	16. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.
17. Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἰερεμίου τοῦ προφήτου, λέγοντος,	17. Alors fut accompli ce dont avait parlé Jérémie le prophète, en disant:	17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,
18. "Φωνὴ ἐν Ῥαμᾷ ἠκούσθη, θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς, Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς· καὶ οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσί."	18. On a ouï à Rama un cri, une lamentation, des plaintes, et un grand gémissement; Rachel pleurant ses enfans, et n'ayant point voulu être consolée de ce qu'ils ne sont plus.	18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.
19. Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδού, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν Αἰγύπτῳ,	19. Mais après qu'Hérode fut mort, voici, l'ange du Seigneur apparut dans un songe à Joseph,	19. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Jo-

GERMAN.	SPANISH.	LATIN.
Herr durch den Propheten gesagt hat, der da spricht: Aus Egypten habe ich meinen Sohn gerufen.	lo que habló el Señor por el profeta diciendo: De Egipto llamé á mi hijo.	Domino per Prophetam, dicentem: Ex Egypto vocavi filium meum.
16. Da Herodes nun sah, daß er von den Weisen betrogen war, ward er sehr zornig, und schickte aus, und ließ alle Kinder zu Bethlehem tödten, und an ihren ganzen Grenzen, die da zweyjährig und darunter waren, nach der Zeit, die er mit Fleiß von den Weisen erlernet hatte.	16. Entónces Herodes cuando se vió burlado de los Magos irritóse sobre manera, y envió, é hizó matar á todos los niños, que había en Bethlehem, y en toda su comarca de dos años abajo conforme al tiempo que él había cuidadosamente inquirido de los Magos.	16. Tunc Herodes videns quoniam illusus esset a Magis, iratus est valde: et mittens occidit omnes pueros qui in Bethlehem, et omnibus finibus ejus, a binatu et infra, secundum tempus quod perquisivit a Magis.
17. Da ist erfüllet, das gesagt ist von dem Propheten Jeremia, der da spricht:	17. Entónces se cumplió lo que había hablado por el profeta Jeremias diciendo,	17. Tunc adimpletum est dictum per Jeremiam prophetam, dicentem:
18. Auf dem Gebirge hat man ein Geschrey gehöret, viel Klagens, Weinens und Heulens; Rahel beweinete ihre Kinder, und wollte sich nicht trösten lassen; denn es war aus mit ihnen.	18. Voz fué oida en Ramá lamentos, y lloros y grandes gemidos: Raquel llorando sus hijos y no quiso ser consolada porque no existen ya.	18. Vox in Rama audita est, ploratus et ululatus et ejulatus multus: Rachel plorans natos suos, et noluit consolari, quia non sunt.
19. Da aber Herodes gestorben war, siehe, da erschien der Engel des Herrn dem Joseph im Traum in	19. Pero habiendo muerto Herodes he aquí un ángel del Señor apareció en sueños á Joseph	19. Desinente autem Herode, ecce angelus Domini secundum somnium apparet Joseph in

GREEK.	FRENCH.	ENGLISH.
	en Egypte,	seph in Egypt,
20. Λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον, καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τεθνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.	20. et lui dit : Lève-toi, et prends le petit enfant et sa mère, et t'en va au pays d'Israël ; car ceux qui cherchaient à ôter la vie au petit enfant sont morts.	20. Saying, Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life.
21. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον, καὶ τὴν μητέρα αὐτοῦ, καὶ ἦλθεν εἰς γῆν Ἰσραήλ.	21. Joseph donc s'étant réveillé, prit le petit enfant et sa mère, et s'en vint au pays d'Israël.	21. And he arose, and took the young child and his mother, and came into the land of Israel.
22. Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας·	22. Mais quand il eut appris qu'Archélaüs régnait en Judée, à la place d'Hérode, son père, il craignit d'y aller ; et étant divinement averti dans un songe, il se retira en Galilée.	22. But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither : notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee :
23. Καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν, ὅτι Ναζωραῖος κληθήσεται.	23. Et y étant arrivé il habita dans la ville appelée Nazareth, afin que fût accompli ce qui avait été dit par les prophètes : Il sera appelé Nazarien.	23. And he came and dwelt in a city called Nazareth : that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.
1. Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής, κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας,	1. Or en ce temps-là vint Jean-Baptiste, prêchant dans le désert de la Judée,	1. In those days came John the Baptist, preaching in the wilderness of Judea,
2. Καὶ λέγων, Μετανοεῖτε· ἤγ-	2. et disant : Convertissez-vous, car le	2. And saying, Repent ye : for the king-

GERMAN.	SPANISH.	LATIN.
Egyptenland,	en Egipto.	Ægypto,
20. Und sprach: Stehe auf, und nimm das Kindlein und seine Mutter zu dir, und ziehe hin in das Land Israel; sie sind gestorben, die dem Kinde nach dem Leben standen.	20. Diciendo: Levantate y toma al niño y á su madre, y vete á tierra de Israél porque muertos son los que atentaban á la vida del niño.	20. Dicens: Excitatus accipe puerum, et matrem ejus, et vade in terram Israël: mortui sunt enim quærentes animam pueri.
21. Und er stand auf, und nahm das Kindlein und seine Mutter zu sich, und kam in das Land Israel.	21. Entónces levantandose él tomó al niño, y á su madre, y vinose á tierra de Israél.	21. Ille autem excitatus accepit puerum et matrem ejus, et venit in terram Israël.
22. Da er aber hörete, daß Archelaus im jüdischen Lande König war, an Statt seines Vaters Herodes, fürchtete er sich dahin zu kommen. Und im Traum empfing er Befehl von Gott, und zog in die Oerter des galiläischen Landes,	22. Mas habiendo oido que Archelao reynaba en Judea en lugar de su padre Herodes temió ir allá y avisado en sueños se retiró á tierra de Galilea.	22. Audiens autem quod Archelaus regnaret in Judæa pro Herode patre suo, timuit illo ire. Responsus autem secundum somnium, secessit in partes Galilææ.
23. Und kam, und wohnete in der Stadt, die da heißt Nazareth; auf daß erfüllet würde, das da gesagt ist von dem Propheten: Er soll Nazarenus heißen.	23. Y vinó y habitó en una ciudad llamada Nazareth paraque se cumpliese lo que habían dicho los profetas: Será llamado Nazareno.	23. Et veniens commigravit in civitatem dictam Nazaret: ut impleretur dictum per Prophetas, Quod Nazoræus vocabitur.
1. Zu der Zeit kam Johannes, der Täufer, und predigte in der Wüste des jüdischen Landes,	1. Y en aquellos dias vinó Juan el Bautista predicando en el desierto de Judea.	1. In autem diebus illis accedit Joannes Baptista, prædicans in deserto Judææ,
2. Und sprach: Thut Buße, das Himmelreich	2. Y diciendo: Arrepentíos porque el	2. Et dicens: Pœnitemini, ap-

[redacted]

GREEK.	FRENCH.	ENGLISH.
γικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.	royaume des cieux est proche.	dom of heaven is at hand.
3. Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ Ἡσαΐου τοῦ προφήτου, λέγοντος, "Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ."	3. Car c'est ici celui dont il a été parlé par Esaïe le prophète, en disant : La voix de celui qui crie dans le désert est : Préparez le chemin du Seigneur, aplanissez ses sentiers.	3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4. Αὐτὸς δὲ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.	4. Or Jean avait son vêtement de poil de chameau, et une ceinture de cuir autour de ses reins ; et son manger était des sauterelles et du miel sauvage.	4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins ; and his meat was locusts and wild honey.
5. Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα, καὶ πᾶσα ἡ Ἰουδαία, καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,	5. Alors les habitans de Jérusalem, et de toute la Judée, et de tout le pays des environs du Jourdain vinrent à lui.	5. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,
6. Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.	6. Et ils étaient baptisés par lui au Jourdain, confessant leurs péchés.	6. And were baptized of him in Jordan, confessing their sins.
7. Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν	7. Mais voyant plusieurs des pharisiens et des sadducéens venir à son baptême, il leur dit : Race de vipères, qui vous a avertis de fuir la colère à venir ?	7. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to

[redacted]

GERMAN.	SPANISH.	LATIN.
ist nahe herbey gekommen.	reyno de los cielos está cerca.	propinquavit enim regnum cælorum.
3. Und er ist der, von dem der Prophet Jesaia gesagt hat, und gesprochen: Es ist eine Stimme eines Predigers in der Wüste, bereitet dem Herrn den Weg, und machet richtig seine Steige.	3. Porque este es aquel de quien habló el profeta Isaias diciendo: Voz del que clama en el desierto: Aparejad el camino del Señor, haced derechas sus sendas.	3. Hic enim est pronunciatus ab Esaia Propheta, dicente: Vox clamantis in deserto: Expedite viam Domini, rectas facite semitas ejus.
4. Er aber, Johannes, hatte ein Kleid von Cameelshaaren, und einen ledernen Gürtel um seine Lenden; seine Speise aber war Heuschrecken und wilder Honig.	4. Y el mismo Juan llevaba un vestido de pelos de camello, y un cinto de cuero al rededor de sus lomos, y su comida eran langostas y miel silvestre.	4. Ipse autem Joannes habebat indumentum suum e pilis cameli, et zonam pelliceam circa lumbum suum: esca autem ejus erat locustæ et mel silvestre.
5. Da ging zu ihm hinaus die Stadt Jerusalem, und das ganze jüdische Land, und alle Länder an dem Jordan,	5. Entónces salió á él Jerusalém, y toda la Judea, y toda la tierra de la comarca del Jordan.	5. Tunc exibat ad eum Hierosolyma, et omnis Judæa, et omnis circum vicinia Jordanis.
6. Und ließen sich taufen von ihm im Jordan, und bekannten ihre Sünden.	6. Y eran bautizados por él en el Jordan confesando sus pecados.	6. Et baptizabantur in Jordane ab eo, consitentes peccata sua.
7. Als er nun viele Pharisäer und Sadducäer sah zu seiner Taufe kommen, sprach er zu ihnen: Ihr Otterngezüchte, wer hat denn euch gewiesen, daß ihr dem zukünftigen Zorn	7. Mas viendo que muchos de los Pháriseos y Saduceos venían á su bautismo les dijó; oh generacion de viboras! quién os ha enseñado á huir de la ira veni-	7. Videns autem multos Pharisæorum et Sadducæorum venientes ad baptismum suum, dixit eis: Genimina viperarum, quis demon-

GREEK.	FRENCH.	ENGLISH.
φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;		come?
8. Ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας.	8. Faites donc des fruits convenables à la repentance.	8. Bring forth therefore fruits meet for repentance:
9. Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ· λέγω γὰρ ὑμῖν, ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.	9. Et ne présumez point de dire en vous-mêmes: Nous avons Abraham pour père; car je vous dis que Dieu peut faire naître de ces pierres même des enfans à Abraham.	9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
10. Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.	10. Or la cognée est déjà mise à la racine des arbres; c'est pourquoi tout arbre, qui ne fait point de bon fruit, va être coupé et jeté au feu.	10. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.
11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος, ἰσχυρότερός μου ἐστὶν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι, αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·	11. Pour moi, je vous baptise d'eau en signe de repentance; mais celui qui vient après moi est plus puissant que moi, et je ne suis pas digne de porter ses souliers; celui-là vous baptisera du Saint-Esprit et de feu.	11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:
12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυ-	12. Il a son van en sa main, et il nettoiera entièrement son aire, et il assemblera son froment au grenier; mais il brûlera la paille au feu qui ne s'éteint	12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with un-

GERMAN.	SPANISH.	LATIN.
entrinnen werdet?	dera?	stravit vobis fugere a futura ira?
8. Sehet zu, thut rechtschaffene Früchte der Buße.	8. Producid pues frutos dignos de arrepentimiento.	8. Facite ergo fructus dignos pœnitentiæ.
9. Denket nur nicht, daß ihr bey euch wollt sagen: Wir haben Abraham zum Vater. Ich sage euch: Gott vermag dem Abraham aus diesen Steinen Kinder zu erwecken.	9. Y no penséis en decir interiormente: A Abraham tenemos por padre; porque yo os digo: que poderoso es Dios para levantar hijos á Abraham aún de estas piedras.	9. Et ne arbitremini dicere in vobis ipsis: Patrem habemus Abraham; dico enim vobis, quoniam potest Deus de lapidibus istis suscitare natos Abrahæ.
10. Es ist schon die Axt den Bäumen an die Wurzel gelegt. Darum, welcher Baum nicht gute Frucht bringet, wird abgehauen und ins Feuer geworfen.	10. Y ahora tambien ya está puesta la segur á la raiz de los árboles. Y todo arbol que no produce buen fruto cortado será, y echado al fuego.	10. Jam vero et securis ad radicem arborum adjacet. Omnis ergo arbor non faciens fructum bonum, exciditur, et in ignem jacitur.
11. Ich taufe euch mit Wasser zur Buße; der aber nach mir kommt, ist stärker, denn ich, dem ich auch nicht genugsam bin, seine Schuhe zu tragen; der wird euch mit dem Heiligen Geist und mit Feuer taufen.	11. Yo en verdad os bautizo en agua para arrepentimiento, mas él que viene en pos de mí, mas poderoso es que yo, cuyos zapatos no soy digno de llevar. El os bautizará en el Espiritu Santo, y en fuego.	11. Ego quidem baptizo vos in aqua in pœnitentiam, qui autem post me veniens, fortior me est: cujus non sum idoneus calceamenta portare, ipse vos baptizabit in Spiritu sancto et igni.
12. Und er hat seine Worfschaufel in seiner Hand; er wird seine Tenne fegen, und den Weizen in seine Scheune sammeln; aber die Spreu wird er verbren-	12. Su bieldo está en su mano, y limpiará bien la era, y recogerá su trigo en la trox mas la paja la quemará en un fuego inextinguible.	12. Cujus ventilabrum in manu sua, et permundabit aream suam, et congregabit triticum suum in horreum: at pa-

GREEK.	FRENCH.	ENGLISH.
ρον κατακαύσει πυρὶ ἀσβέστῳ.	point.	quenchable fire.
13. Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.	13. Alors Jésus vint de Galilée au Jourdain vers Jean pour être baptisé par lui.	13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
14. Ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν, λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;	14. Mais Jean l'en empêchait fort, en lui disant : J'ai besoin d'être baptisé par toi, et tu viens vers moi !	14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me ?
15. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην· τότε ἀφίησιν αὐτόν.	15. Et Jésus répondant, lui dit : Laisse-moi faire pour le présént ; car il nous est ainsi convenable d'accomplir toute justice. Et alors il le laissa faire.	15. And Jesus answering said unto him, Suffer it to be so now : for thus it becometh us to fulfil all righteousness. Then he suffered him.
16. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος, καὶ ἰδοὺ, ἀνεῴχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν, καὶ ἐρχόμενον ἐπ' αὐτόν.	16. Et quand Jésus eut été baptisé, il sortit incontinent hors de l'eau ; et voilà, les cieux lui furent ouverts, et Jean vit l'Esprit de Dieu descendant comme une colombe, et venant sur lui.	16. And Jesus, when he was baptized, went up straightway out of the water : and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him :
17. Καὶ ἰδοὺ, φωνὴ ἐκ τῶν οὐρανῶν, λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα.	17. Et voilà une voix du ciel, disant : Celui-ci est mon Fils bien-aimé, en qui j'ai pris mon bon plaisir.	17. And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

GERMAN.	SPANISH.	LATIN.
nen mit ewigem Feuer.		leam comburet igni inextinguibili.
13. Zu der Zeit kam Jesus aus Galiläa an den Jordan zu Johanne, daß er sich von ihm taufen ließe.	13. Entónces Jesus vinó de Galilea al Jordan á encontrar á Juan para ser bautizado de él.	13. Tunc accedit Jesus a Galilæa ad Jordanem ad Joannem, baptizari ab eo.
14. Aber Johannes wehrete ihm, und sprach: Ich bedarf wohl, daß ich von dir getauft werde; und du kommst zu mir?	14. Mas Juan se lo estorbaba diciendo: ¿ Yo he menester ser bautizado de tí, y tú vienes á mí ?	14. At Joannes prohibebat eum, dicens: Ego usum habeo a te baptizari, et tu venis ad me ?
15. Jesus aber antwortete, und sprach zu ihm: Laß jetzt also seyn; also gebühret es uns, alle Gerechtigkeit zu erfüllen. Da ließ er es ihm zu.	15. Y respondiendo Jesus le dijó : ¿ Deja esto ahora porque así nos conviene cumplir toda justicia. Entónces condescendió.	15. Respondens autem Jesus dixit ad eum, Sine interim: sic enim decens est nobis implere omnem justificationem. Tunc dimittit eum.
16. Und da Jesus getauft war, stieg er bald herauf aus dem Wasser; und siehe, da that sich der Himmel auf über ihm. Und Johannes sah den Geist Gottes, gleich als eine Taube herab fahren, und über ihn kommen.	16. Y despues que Jesus fué bautizado, subió luego del agua, y he aquí se le abrieron los cielos, y vió al Espiritu de Dios descendiendo como paloma y viniendo sobre él.	16. Et baptizatus Jesus, ascendit statim de aqua: Et ecce aperti sunt ei cæli, evidit Spiritum Dei descendentum sicut columbam, et venientem super eum.
17. Und siehe, eine Stimme vom Himmel herab sprach: Dies ist mein lieber Sohn, an welchem ich Wohlgefallen habe.	17. Y he aquí una voz del cielo que decía : Este es mi hijo muy querido, en quien tengo toda mi complacencia.	17. Et ecce vox de cælis, dicens: Hic est filius meus dilectus, in quo complacui.

[redacted]

GREEK.	FRENCH.	ENGLISH.
1. Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.	1. Alors Jésus fut emmené par l'Esprit au désert, pour y être tenté par le diable.	1. Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil.
2. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε.	2. Et quand il eut jeûné quarante jours et quarante nuits, finalement il eut faim.	2. And when he had fasted forty days and forty nights, he was afterward an hungred.
3. Καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπεν· Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.	3. Et le tentateur s'approchant, lui dit: Si tu es le Fils de Dieu, dis que ces pierres deviennent des pains.	3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.
4. Ὁ δὲ ἀποκριθεὶς εἶπε· Γέγραπται· Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.	4. Mais Jésus répondit, et dit: Il est écrit: L'homme ne vivra point de pain seulement, mais de toute parole qui sort de la bouche de Dieu.	4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.
5. Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ.	5. Alors le diable le transporta dans la sainte ville, et le mit sur les créneaux du temple ;	5. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,
6. Καὶ λέγει αὐτῷ· Εἰ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γάρ, "Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, καὶ ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς	6. et il lui dit: Si tu es le Fils de Dieu, jette-toi en bas; car il est écrit: Il ordonnera à ses anges de te porter en leurs mains, de peur que tu ne heurtes ton pied contre quelque pierre.	6. And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash

[redacted]

GERMAN.	SPANISH.	LATIN.
1. Da ward Jesus vom Geist in die Wüste geführet, auf daß er von dem Teufel versucht würde.	1. Entónces Jesus fué llevado por el Espiritu al desierto para ser tentado del diablo.	1. Tunc Jesus actus est in desertum a Spiritu, tentari a diabolo.
2. Und da er vierzig Tage und vierzig Nächte gefastet hatte, hungerte ihn.	2. Y habiendo ayunado quarenta dias y quarenta noches despues tuvo hambre.	2. Et jejunans dies quadraginta, et noctes quadraginta, postremum esuriit.
3. Und der Versucher trat zu ihm, und sprach: Bist du Gottes Sohn, so sprich, daß diese Steine Brod werden.	3. Y llegandose á él el tentador le dijó : Si eres Hijo de Dios, dí que estas piedras se hagan panes.	3. Et accidens ei tentator, dixit : Si filius es Dei, dic ut lapides isti panes fiant.
4. Und er antwortete, und sprach: Es stehet geschrieben : Der Mensch lebet nicht vom Brod allein, sondern von einem jeglichen Wort, das durch den Mund Gottes gehet.	4. Mas él respondiendo le dijó : Escrito está : no de solo pan vivirá el hombre, mas de toda palabra que sale de la boca de Dios.	4. Ille autem respondens, dixit : Scriptum est,Non in pane solo vivet homo, sed in omni verbo exeunte per os Dei.
5. Da führte ihn der Teufel mit sich in die heilige Stadt, und stellete ihn auf die Zinne des Tempels,	5. Entónces le tomó el diablo, le llevó á la Santa Ciudad, y le pusó sobre las almenas del templo.	5. Tunc assumit eum diabolus in sanctam civitatem, et statuit eum super pinnaculum templi.
6. Und sprach zu ihm: Bist du Gottes Sohn, so laß dich hinab; denn es stehet geschrieben : Er wird seinen Engeln über dir Befehl thun, und sie werden dich auf den Händen tragen, auf daß du deinen Fuß nicht an einen Stein stoßest.	6. Y le dijó : Si eres Hijo de Dios echate de aquí abajo, porque escrito está que te encomendará á sus ángeles, y te tomarán en sus manos paraque tu pié no tropieze con piedra alguna.	6. Et dicit ei : Si filius es Dei, dejice teipsum deorsum. Scriptum est enim, Quia angelis suis mandabit de te, et in manibus tollent te, ne forte impingas ad lapidem

[redacted]

GREEK.	FRENCH.	ENGLISH.
λίθον τὸν πόδα σου."		thy foot against a stone.
7. Ἔφη αὐτῷ ὁ Ἰησοῦς· Πάλιν γέγραπται, "Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου."	7. Jésus lui dit : Il est aussi écrit : Tu ne tenteras point le Seigneur ton Dieu.	7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.
8. Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου, καὶ τὴν δόξαν αὐτῶν.	8. Le diable le transporta encore sur une fort haute montagne, et lui montra tous les royaumes du monde et leur gloire ;	8. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them,
9. Καὶ λέγει αὐτῷ· Ταῦτα πάντα σοι δώσω, ἐὰν πεσὼν προσκυνήσῃς μοι.	9. et il lui dit : Je te donnerai toutes ces choses, si, en te prosternant en terre, tu m'adores.	9. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
10. Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὕπαγε, ὀπίσω μου σατανᾶ. Γέγραπται γάρ, "Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις."	10. Mais Jésus lui dit : Va, Satan ; car il est écrit : Tu adoreras le Seigneur ton Dieu, et tu le serviras lui seul.	10. Then said Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
11. Τότε ἀφίησιν αὐτὸν ὁ διάβολος· καὶ ἰδού, ἄγγελοι προσῆλθον, καὶ διηκόνουν αὐτῷ.	11. Alors le diable le laissa, et voilà, les anges s'approchèrent, et le servirent.	11. Then the devil leaveth him, and behold, angels came and ministered unto him.
12. Ἀκούσας δὲ ὁ Ἰησοῦς ὅτι Ἰωάννης παρεδόθη, ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.	12. Or Jésus ayant ouï dire que Jean avait été mis en prison, se retira en Galilée.	12. Now when Jesus had heard that John was cast into prison, he departed into Galilee ;
13. Καὶ καταλιπὼν τὴν Ναζαρέτ, ἐλθὼν κατῴκησεν	13. Et ayant quitté Nazareth, il alla demeurer à Capernaüm,	13. And leaving Nazareth, he came and dwelt in Capernaum,

[redacted]

GERMAN.	SPANISH.	LATIN.
		pedem tuum.
7. Da sprach Jesus zu ihm: Wiederum stehet auch geschrieben: Du sollst Gott, deinen Herrn, nicht versuchen.	7. Y Jesus le dijó: tambien está escrito: No tentarás al Señor tu Dios.	7. Ait illi Jesus: Rursum scriptum est: Non tentabis Dominum Deum tuum.
8. Wiederum führete ihn der Teufel mit sich auf einen sehr hohen Berg, und zeigete ihm alle Reiche der Welt und ihre Herrlichkeit;	8. De nuevo el diablo le subió á un monte muy encumbrado, y le mostró todos los reynos del mundo, y la gloria de ellos.	8. Iterum assumit eum diabolus in montem excelsum valde, et ostendit ei omnia regna mundi, et gloriam eorum:
9. Und sprach zu ihm: Dies alles will ich dir geben, so du niederfällst, und mich anbetest.	9. Y le dijó: te daré todas estas cosas si postrado me adorares.	9. Et dicit ei: Hæc omnia tibi dabo, si cadens adoraveris me.
10. Da sprach Jesus zu ihm: Hebe dich weg von mir, Satan! denn es steht geschrieben: Du sollst anbeten Gott, deinen Herrn, und ihm allein dienen.	10. Entónces Jesus le respondió: Apartate Satanas; porque escrito está: Adorarás al Señor tu Dios, y á él solo servirás.	10. Tunc dicit ei Jesus: Abi Satana; scriptum est enim, Dominum Deum tuum adorabis, et illi soli servies.
11. Da verließ ihn der Teufel; und siehe, da traten die Engel zu ihm, und dieneten ihm.	11. Entónces le dejó el diablo, y he aquí los ángeles llegaron, y le servían.	11. Tunc dimittit eum diabolus: et ecce angeli accesserunt, et ministrabant ei.
12. Da nun Jesus hörete, daß Johannes überantwortet war, zog er in das galiläische Land;	12. Mas cuando Jesus oyó que Juan estaba en prision volvióse á Galilea.	12. Audiens autem Jesus quod Joannes traditus esset, secessit in Galilæam:
13. Und verließ die Stadt Nazareth, kam und wohnete zu Caper-	13. Y dejando á Nazareth, vinó, y moró en Capharna-	13. Et relinquens Nazaret veniens commi-

[redacted]

GREEK.	FRENCH.	ENGLISH.
εἰς Καπερναοὺμ τὴν παραθαλασσίαν, ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ.	ville maritime, sur les confins de Zabulon et de Nephthali ;	which is upon the sea-coast in the borders of Zabulon and Nephthalim ;
14. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος,	14. afin que fût accompli ce dont il avait été parlé par Esaïe le prophète, disant :	14. That it might be fulfilled which was spoken by Esaias the prophet, saying,
15. “ Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλεὶμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,	15. Le pays de Zabulon, et le pays de Nephthali, vers le chemin de la mer, au-delà du Jourdain, la Galilée des Gentils ;	15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles :
16. Ὁ λαὸς ὁ καθήμενος ἐν σκότει, εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.”	16. ce peuple, qui était assis dans les ténèbres, a vu une grande lumière ; et à ceux qui étaient assis dans la région et dans l'ombre de la mort la lumière s'est levée.	16. The people which sat in darkness saw great light ; and to them which sat in the region and shadow of death, light is sprung up.
17. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν, καὶ λέγειν, Μετανοεῖτε · ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.	17. Dès-lors Jésus commença à prêcher, et à dire : Convertissez-vous, car le royaume des cieux est proche.	17. From that time Jesus began to preach, and to say, Repent : for the kingdom of heaven is at hand.
18. Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφοὺς, Σίμωνα τὸν λεγόμενον Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν · ἦσαν γὰρ ἁλιεῖς ·	18. Et comme Jésus marchait le long de la mer de Galilée, il vit deux frères, savoir Simon, qui fut appelé Pierre, et André, son frère, qui jetaient leurs filets dans la mer, car ils étaient pêcheurs.	18. And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea ; for they were fishers.

GERMAN.	SPANISH.	LATIN.
naum, die da liegt am Meer, an den Grenzen Zabulon und Nephthalim.	um ciudad maritima en los confines de Zabulon, y Nephtalim.	gravit in Capernaum maritimam : in finibus Zabulon et Nephthalim.
14. Auf daß erfüllet würde, das da gesagt ist durch den Propheten Jesaia, der da spricht:	14. Paraque se cumpliese lo que fué dicho por el profeta Isaias que dijó.	14. Ut adimpleretur pronunciatum per Isaiam Prophetam, dicentem :
15. Das Land Zabulon, und das Land Nephthalim, am Wege des Meers, jenseit des Jordans, und die heidnische Galiläa,	15. La tierra de Zabulon, y la tierra de Nephtalim, camino del mar al otro lado del Jordan, Galilea de los Gentiles.	15. Terra Zabulon, et terra Nephthali, viam maris ultra Jordanem, Galilæa gentium :
16. Das Volk, das in Finsterniß saß, hat ein großes Licht gesehen, und die da saßen am Orte und Schatten des Todes, denen ist ein Licht aufgegangen.	16. Pueblo sentado en tinieblas vió gran luz y á los que moraban en la region y sombra de la muerte, luz les amaneció.	16. Populus sedens in tenebris, videns lucem magnam, et sedentibus in regione et umbra mortis, lux orta est eis.
17. Von der Zeit an fing Jesus an zu predigen, und zu sagen: Thut Buße, das Himmelreich ist nahe herbey gekommen.	17. Desde aquel punto comenzó Jesus á predícar y á decir: Arrepentíos porque el reyno de los cielos está cerca.	17. Ex tunc cœpit Jesus prædicare, et dicere : Pœnitemini : appropinquavit enim regnum cælorum.
18. Als nun Jesus an dem galiläischen Meere ging, sah er zween Brüder, Simon, der da heißt Petrus, und Andreas, seinen Bruder; die warfen ihre Netze ins Meer, denn sie waren Fischer.	18. Y Jesus yendo por la costa del mar de Galilea vió á dos hermanos Simon, llamado Pedro, y Andres su hermano que echaban la red en el mar, pues eran pescadores.	18. Circumambulans autem Jesus juxta mare Galilææ, vidit duos fratres, Simonem dictum Petrum, et Andream fratrem ejus, mittentes verriculum in mare; (erant enim piscatores.)

[redacted]

GREEK.	FRENCH.	ENGLISH.
19. Καὶ λέγει αὐτοῖς, Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων.	19. Et il leur dit : Venez après moi, et je vous ferai pêcheurs d'hommes.	19. And he saith unto them, Follow me, and I will make you fishers of men.
20. Οἱ δὲ εὐθέως ἀφέντες τὰ δίκτυα, ἠκολούθησαν αὐτῷ.	20. Et ayant aussitôt quitté leurs filets, ils le suivirent.	20. And they straightway left their nets, and followed him.
21. Καὶ προβὰς ἐκεῖθεν, εἶδεν ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς,	21. Et de là étant allé plus avant, il vit deux autres frères, Jacques, fils de Zébédée, et Jean, son frère, dans une nacelle, avec Zébédée, leur père, qui raccommodaient leurs filets, et il les appela.	21. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets: and he called them.
22. Οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν, ἠκολούθησαν αὐτῷ.	22. Et ayant aussitôt quitté leur nacelle et leur père, ils le suivirent.	22. And they immediately left the ship, and their father, and followed him.
23. Καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν ὁ Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	23. Et Jésus allait par toute la Galilée, enseignant dans leurs synagogues, prêchant l'évangile du royaume, et guérissant toutes sortes de maladies, et toutes sortes de langueurs parmi le peuple.	23. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people.
24. Καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ποικίλαις νόσοις	24. Et sa renommée se répandit par toute la Syrie ; et on lui présentait tous ceux qui se portaient mal, tourmentés de	24. And his fame went throughout all Syria : and they brought unto him all sick people that were taken with divers dis-

GERMAN.	SPANISH.	LATIN.
19. Und er sprach zu ihnen: Folget mir nach; ich will euch zu Menschen-Fischern machen.	19. Y les dijó: Seguidme, y yo haré que seais pescadores de hombres.	19. Et ait illis: Venite post me, et faciam vos piscatores hominum.
20. Bald verließen sie ihre Netze, und folgten ihm nach.	20. Y ellos dejadas al instante las redes, le siguieron.	20. Illi autem continuo dimittentes retia, secuti sunt eum.
21. Und da er von dannen weiter ging, sah er zween andere Brüder, Jakobum, den Sohn Zebedäi, und Johannem, seinen Brüder, im Schiff, mit ihrem Vater Zebedäo, daß sie ihre Netze flickten; und er rief sie.	21. Y pasando de allí adelante vió á otros dos hermanos Jacobo hijo de Zebedeo, y su hermano Juan que estaban en un barco con su padre Zebedeo remendando las redes, y les llamó.	21. Et procedens inde, vidit alios duos fratres, Jacobum Zebedæi, et Joannem fratrem ejus in navi cum Zebedæo patre eorum, resarcientes retia sua: et vocavit eos.
22. Bald verließen sie das Schiff und ihren Vater, und folgten ihm nach.	22. Y ellos immediatamente dejaron el barco, y su padre, y le siguieron.	22. Illi autem statim dimittentes naviculam et patrem suum, secuti sunt eum.
23. Und Jesus ging umher im ganzen galiläischen Lande, lehrete in den Schulen, und predigte das Evangelium von dem Reich, und heilete allerley Seuche und Krankheit im Volk.	23. Y recorrió Jesus toda la Galilea enseñando en las Sinagogas de ellos, y predicando el Evangelio del reyno, y curando toda enfermedad, y toda dolencia en el pueblo.	23. Et circuibat totum Galilæam Jesus, docens in synagogis eorum, et prædicans euangelium regni, et sanans omnem morbum, et omnem infirmitatem in populo.
24. Und sein Gerücht erscholl in das ganze Syrienland. Und sie brachten zu ihm allerley Kranke, mit mancherley Seuchen und Qual be-	24. Y corrió su fama por toda la Syria y le traían todos los enfermos atacados de diversos males y tormentos, y los posei-	24. Et abiit auditio ejus in totam Syriam, et obtulerunt ei omnes male habentes, variis morbis, et

[redacted]

GREEK.	FRENCH.	ENGLISH.
καὶ βασάνοις συνεχομένους, καὶ δαιμονιζομένους, καὶ σεληνιαζομένους, καὶ παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς.	diverses maladies, les démoniaques, les lunatiques, les paralytiques, et il les guérissait.	eases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.
25. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας, καὶ πέραν τοῦ Ἰορδάνου.	25. Et de grandes troupes de peuple le suivirent de Galilée, et de Décapolis, et de Jérusalem, et de Judée, et de delà le Jourdain.	25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.
1. Ἰδὼν δὲ τοὺς ὄχλους, ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ.	1. Or Jésus voyant tout ce peuple, monta sur une montagne; puis s'étant assis, ses disciples s'approchèrent de lui;	1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him.
2. Καὶ ἀνοίξας τὸ στόμα αὐτοῦ, ἐδίδασκεν αὐτοὺς, λέγων,	2. et ayant commencé à parler, il les enseignait de la sorte:	2. And he opened his mouth, and taught them, saying,
3. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.	3. Bienheureux sont les pauvres en esprit; car le royaume des cieux est à eux.	3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.	4. Bienheureux sont ceux qui pleurent; car ils seront consolés.	4. Blessed are they that mourn: for they shall be comforted.
5. Μακάριοι οἱ πρᾳεῖς, ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν.	5. Bienheureux sont les débonnaires; car ils hériteront la terre.	5. Blessed are the meek: for they shall inherit the earth.
6. Μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσον-	6. Bienheureux sont ceux qui sont affamés et altérés de la justice; car ils seront	6. Blessed are they which do hunger and thirst after righteousness: for they shall

GERMAN.	SPANISH.	LATIN.
haftet, die Besessenen, die Mondsüchtigen und die Gichtbrüchigen; und er machte sie alle gesund.	dos del demonio y los lunáticos y los paralíticos; y los curaba.	torminibus comprehensos, et dæmoniacos, et lunaticos, et paralyticos: et curavit eos.
25. Und es folgte ihm nach viel Volks aus Galiläa, aus den zehn Städten von Jerusalem, aus dem jüdischen Lande, und von jenseit des Jordans.	25. Y le seguían grandes multitudes de pueblo de Galilea, y de Decapolis y de Jerusalem y de Judea, y de la otra banda del Jordan.	25. Et secutæ sunt eum turbæ multæ de Galilæa, et Decapoli, et Hierosolymis, et Judæa, et trans Jordanem.
1. Da er aber das Volk sah, ging er auf einen Berg, und setzte sich, und seine Jünger traten zu ihm.	1. Y viendo Jesus las gentes subió á un monte y habiendose sentado llegaron á él sus discípulos.	1. Videns autem turbas, ascendit in montem: et sedente eo, advenerunt ei discipuli ejus.
2. Und er that seinen Mund auf, lehrete sie, und sprach:	2. Y abriendo su boca les enseñaba diciendo.	2. Et aperiens os suum, docebat eos, dicens:
3. Selig sind, die da geistlich arm sind; denn das Himmelreich ist ihr.	3. Bienaventurados los pobres de espíritu, porque de ellos es el reyno de los cielos.	3. Beati pauperes spiritu, quoniam ipsorum est regnum cælorum.
4. Selig sind, die da Leid tragen; denn sie sollen getröstet werden.	4. Bienaventurados los afligidos, porque ellos serán consolados.	4. Beati lugentes, quia ipsi consolabuntur.
5. Selig sind die Sanftmüthigen; denn sie werden das Erdreich besitzen.	5. Bienaventurados los mansos, porque ellos recibirán en herencia la tierra.	5. Beati mites, quoniam ipsi hæreditabunt terram.
6. Selig sind, die da hungert und dürstet nach der Gerechtigkeit; denn sie sollen satt wer-	6. Bienaventurados los que tienen hambre y sed de justicia, porque ellos serán	6. Beati esurientes et sitientes justitiam, quoniam ipsi satura-

ησθήσονται.

8. Μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.

9. Μακάριοι οἱ εἰρηνοποιοὶ, ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται.

10. Μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.

11. Μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ,

12. Χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς

... miséricord car miséricorde sera faite.

8. Bienheureux ceux qui sont ne cœur ; car ils ve Dieu.

9. Bienheureux ceux qui procurer paix ; car ils se appelés enfans Dieu.

10. Bienheureux s ceux qui sont pers cutés pour la justic car le royaume d cieux est à eux.

11. Vous serez bien heureux quand o vous aura injuriés e persécutés, et quand à cause de moi, on aura dit faussement contre vous toute sorte de mal.

12. Réjouissez-vous, et tressaillez de joie

GERMAN.	SPANISH.	LATIN.
den.	saciados.	buntur.
7. Selig sind die Barmherzigen; denn sie werden Barmherzigkeit erlangen.	7. Bienaventurados los misericordiosos, porque ellos alcanzarán misericordia.	7. Beati misericordes, quoniam ipsi misericordia afficientur.
8. Selig sind, die reines Herzens sind; denn sie werden Gott schauen.	8. Bienaventurados los limpios de corazon, porque ellos verán á Dios.	8. Beati mundi corde, quoniam ipsi Deum videbunt.
9. Selig sind die Friedfertigen; denn sie werden Gottes Kinder heißen.	9. Bienaventurados los pacíficos, porque ellos serán llamados hijos de Dios.	9. Beati pacifici, quoniam ipsi filii Dei vocabuntur.
10. Selig sind, die um Gerechtigkeit willen verfolget werden; denn das Himmelreich ist ihr.	10. Bienaventurados los que padecen persecucion por causa de la justicia, porque de ellos es el reyno de los cielos.	10. Beati persecutione affecti propter justitiam, quoniam ipsorum est regnum cælorum.
11. Selig seyd ihr, wenn euch die Menschen um meinetwillen schmähen und verfolgen, und reden allerley Uebels wider euch, so sie daran lügen.	11. Bienaventurados sois cuando os maldijeren, y os persiguieren, y dijeren todo mal de vosotros con falsedad por mi causa.	11. Beati estis quùm maledixerint vos, et persequuti fuerint, et dixerint omne malum verbum adversum vos, mentientes, propter me.
12. Seyd fröhlich und getrost, es wird euch im Himmel wohl belohnet werden. Denn also haben sie verfolget die Propheten, die vor euch gewesen sind.	12. Gozaos y alegraos porque es grande vuestro galardon en los cielos, porque así persiguieron á los profetas que fueron antes de vosotros.	12. Gaudete et exultate, quoniam merces vestra multa in cælis, sic enim persequuti sunt Prophetas qui ante vos.
13. Ihr seyd das Salz der Erde. Wo nun das Salz dumm wird, womit will man	13. Vosotros sois la sal de la tierra, y si la sal perdiere su sabor ¿ con que se	13. Vos estis sal terræ; si autem sal infatuatum sit, in quo salietur?

[redacted]

GREEK.	FRENCH.	ENGLISH.
εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.	on ? Il ne vaut plus rien qu'à être jeté dehors, et foulé des hommes.	it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·	14. Vous êtes la lumière du monde. Une ville située sur une montagne ne peut point être cachée.	14. Ye are the light of the world. A city that is set on an hill cannot be hid.
15. Οὐδὲ καίουσι λύχνον, καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.	15. Et on n'allume point la lampe pour la mettre sous un boisseau, mais sur un chandelier, et elle éclaire tous ceux qui sont dans la maison.	15. Neither do men light a candle, and put it under a bushel, but on a candlestick : and it giveth light unto all that are in the house.
16. Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.	16. Ainsi, que votre lumière luise devant les hommes, afin qu'ils voient vos bonnes œuvres, et qu'ils glorifient votre Père qui est aux cieux.	16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.
17. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον, ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.	17. Ne croyez pas que je sois venu anéantir la loi ou les prophètes ; je ne suis pas venu les anéantir, mais les accomplir.	17. Think not that I am come to destroy the law, or the prophets : I am not come to destroy, but to fulfil.
18. Ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.	18. Car je vous dis, en vérité, que jusqu'à ce que le ciel et la terre soient passés, un seul iota, ou un seul trait de lettre, ne passera point, que toutes ces choses ne	18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

GERMAN.	SPANISH.	LATIN.
salzen? Es ist zu nichts hinfort nütze, denn daß man es hinausschütte, und lasse es die Leute zertreten.	hará salada? No vale ya para nada sino para ser echada fuera y pisada de los hombres.	ad nihilum valet ultra, si non ejici foras, et conculcari ab hominibus.
14. Ihr seyd das Licht der Welt. Es mag die Stadt, die auf einem Berge liegt, nicht verborgen seyn.	14. Vosotros sois la luz del mundo. Una ciudad situada sobre un monte no puede esconderse.	14. Vos estis lux mundi: non potest civitas abscondi supra montem posita.
15. Man zündet auch nicht ein Licht an, und setzt es unter einen Scheffel, sondern auf einen Leuchter, so leuchtet es denen allen, die im Hause sind.	15. Ni se enciende una vela para ponerla bajo un celemin sino en el candelero, y así alumbra á todos los de la casa.	15. Neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum, et lucet omnibus in domo.
16. Also lasset euer Licht leuchten vor den Leuten, daß sie eure guten Werke sehen, und euren Vater im Himmel preisen.	16. Brille asi vuestra luz delante de los hombres paraque vean vuestras buenas obras y glorifiquen á vuestro Padre que está en los cielos.	16. Sic luceat lux vestra coram hominibus, ut videant vestra pulchra opera, et glorificent Patrem vestrum qui in cælis.
17. Ihr sollt nicht wähnen, daß ich gekommen bin, das Gesetz oder die Propheten aufzulösen. Ich bin nicht gekommen aufzulösen, sondern zu erfüllen.	17. No creáis que yo he venido á abrogar la Ley ó los profetas: no he venido á abrogarlos sino á hacerlos cumplidos.	17. Ne putetis quod veni dissolvere legem, aut Prophetas; non veni dissolvere, sed adimplere.
18. Denn ich sage euch wahrlich: Bis daß Himmel und Erde zergehe, wird nicht zergehen der kleinste Buchstabe, noch Ein Titel vom Gesetz, bis daß es alles geschehe.	18. Porque en verdad os digo que antes pasarán el cielo y la tierra, que deje de pasar una jota ó una tilde de la Ley sin que todas las cosas sean cumplidas.	18. Amen quippe dico vobis, donec prætereat cælum et terra, jota unum, aut unus apex non præteribit a lege, donec omnia fiant.

[redacted]

GREEK.

19. Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

20. Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν Γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

21. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

22. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ ῥακὰ ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ

FRENCH.

soient faites.

19. Celui donc qui aura violé l'un de ces petits commandemens, et qui aura enseigné ainsi les hommes, sera tenu le plus petit au royaume des cieux ; mais celui qui les aura faits et enseignés, sera tenu grand au royaume des cieux.

20. Car je vous dis que si votre justice ne surpasse celle des scribes et des phariciens, vous n'entrerez point dans le royaume des cieux.

21. Vous avez entendu qu'il a été dit aux anciens : Tu ne tueras point ; et qui tuera sera punissable par le jugement.

22. Mais moi, je vous dis que quiconque se met en colère sans cause contre son frère, sera punissable par le jugement ; et celui qui dira à son frère, Racha, sera punissable par le conseil ; et celui qui lui dira, Fou,

ENGLISH.

19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21. Ye have heard that it was said by them of old time, Thou shalt not kill : and whosoever shall kill, shall be in danger of the judgment :

22. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council : but whoso-

GERMAN.	SPANISH.	LATIN.
19. Wer nun Eins von diesen kleinsten Geboten auflöset, und lehret die Leute also, der wird der Kleinste heißen im Himmelreich; wer es aber thut und lehret, der wird groß heißen im Himmelreich.	19. De modo que el que quebrantase uno de estos minimos mandamientos, y enseñase así á los hombres, será llamado muy pequeño en el reyno de los cielos. Mas el que los guardare y enseñare, este será llamado grande en el reyno de los cielos.	19. Qui ergo solverit unum mandatorum istorum minimorum, et docuerit sic homines, minimus vocabitur in regno cælorum: qui autem fecerit et docuerit, hic magnus vocabitur in regno cælorum.
20. Denn ich sage euch: Es sey denn eure Gerechtigkeit besser, denn der Schriftgelehrten und Pharisäer, so werdet ihr nicht in das Himmelreich kommen.	20. Porque yo os digo que si vuestra justicia no fuere mayor que la de los Escribas y Phariseos no entraréis en el reyno de los cielos.	20. Dico enim vobis, quod si non abundaverit justitia vestra plus Scribarum et Pharisæorum, non intrabitis in regnum cælorum.
21. Ihr habt gehöret, daß zu den Alten gesagt ist: Du sollst nicht tödten; wer aber tödtet, der soll des Gerichts schuldig seyn.	21. Oisteis que fué dicho á los antiguos: no matarás, y cualquiera que matare, quedará obligado á juicio.	21. Audistis quia pronunciatum est antiquis: Non occides: qui autem occiderit, obnoxius erit judicio.
22. Ich aber sage euch: Wer mit seinem Bruder zürnet, der ist des Gerichts schuldig; wer aber zu seinem Bruder sagt: Racha, der ist des Raths schuldig; wer aber sagt: Du Narr, der ist des höllischen Feuers schuldig.	22. Mas yo os digo que cualquiera que se enojare con su hermano, quedará sujeto á juicio, y cualquiera que llamare Raca á su hermano, quedará sujeto al Synedrio. Mas él que le llamare insensato quedará sujeto al fu-	22. Ego autem dico vobis, quia omnis irascens fratri suo immerito, obnoxius erit judicio: qui autem dixerit fratri suo Raca, obnoxius erit concessui: qui autem dixerit fatue, obnoxius

[redacted]

GREEK.	FRENCH.	ENGLISH.
πυρός.	sera punissable par la géhenne du feu.	ever shall say, Thou fool, shall be in danger of hell-fire.
23. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς, ὅτι ὁ ἀδελφός σου ἔχει τὶ κατὰ σοῦ,	23. Si donc tu apportes ton offrande à l'autel, et que là il te souvienne que ton frère a quelque chose contre toi ;	23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,
24. Ἄφες ἐκεῖ τὸ δῶρόν σου, ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.	24. laisse là ton offrande devant l'autel, et va te réconcilier premièrement avec ton frère ; puis viens, et offre ton offrande.	24. Leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift.
25. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ, μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.	25. Sois bientôt d'accord avec ta partie adverse, tandis que tu es en chemin avec elle ; de peur que ta partie adverse ne te livre au juge, et que le juge ne te livre au sergent, et que tu ne sois mis en prison.	25. Agree with thine adversary quickly, while thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.
26. Ἀμὴν λέγω σοὶ, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.	26. En vérité, je te dis que tu ne sortiras point de là, jusqu'à ce que tu aies payé le dernier quadrain.	26. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.
27. Ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις·	27. Vous avez entendu qu'il a été dit aux anciens : Tu ne commettras point adultère.	27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery :

[redacted]

GERMAN.	SPANISH.	LATIN.
	ego del infierno.	erit in gehennam ignis.
23. Darum, wenn du deine Gabe auf dem Altar opferst, und wirst allda eingedenk, daß dein Bruder etwas wider dich habe,	23. Por tanto si tú llevares tu ofrenda al altar y allí te acordares que tu hermano tiene algo contra tí,	23. Si ergo offers munus tuum ad altare, et ibi recordatus fueris, quia frater tuus habet aliquid adversum te,
24. So laß allda vor dem Altar deine Gabe, und gehe zuvor hin, und versöhne dich mit deinem Bruder; und alsdann komm, und opfere deine Gabe.	24. Deja tu ofrenda ante el altar y vete: reconciliate primero con tu hermano, y despues ven y presenta tu ofrenda.	24. Relinque ibi munus tuum ante altare, et vade, prius reconciliare fratri tuo, et tunc veniens offer munus tuum.
25. Sey willfährig deinem Widersacher bald, dieweil du noch bey ihm auf dem Wege bist, auf daß dich der Widersacher nicht dermaleinst überantworte dem Richter, und der Richter überantworte dich dem Diener, und werdest in den Kerker geworfen.	25. Acomodate con tu adversario prontamente mientras estás con él todavia en el camino, no sea que el adversario te entregue al Juez, y el Juez te entregue al ministro, y seas echado en la carcel.	25. Esto benesentiens adversario tuo cito, dum es in via cum eo: ne forte te tradat adversarius judici, et judex te tradat ministro, et in custodiam conjiciaris.
26. Ich sage dir: Wahrlich, du wirst nicht von dannen heraus kommen, bis du auch den letzten Heller bezahlest.	26. En verdad te digo que no saldrás de allí hasta que pagues al último maravedi.	26. Amen dico tibi, non exios inde, donec reddas novissimum quadrantem.
27. Ihr habt gehöret, daß zu den Alten gesagt ist: Du sollst nicht ehebrechen.	27. Oisteis que fué dicho á los antiguos: No cometerás adulterio.	27. Audistis quia pronunciatum est antiquis: Non mœchaberis.

GREEK.	FRENCH.	ENGLISH.
28. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆν, ἤδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.	28. Mais moi, je vous dis que quiconque regarde une femme pour la convoiter, il a déjà commis dans son cœur un adultère avec elle.	28. But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.
29. Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.	29. Que si ton œil droit te fait broncher, arrache-le, et jette-le loin de toi ; car il vaut mieux qu'un de tes membres périsse, que si tout ton corps était jeté dans la géhenne.	29. And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
30. Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν, καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι, ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.	30. Et si ta main droite te fait broncher, coupe-la, et jette-la loin de toi; car il vaut mieux qu'un de tes membres périsse, que si tout ton corps était jeté dans la géhenne.	30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.
31. Ἐῤῥέθη δὲ ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον·	31. Il a été dit encore : Si quelqu'un répudie sa femme, qu'il lui donne la lettre de divorce.	31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:
32. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐ-	32. Mais moi, je vous dis que quiconque aura répudié	32. But I say unto you, That whosoever shall put away his

[redacted]

GERMAN.	SPANISH.	LATIN.
28. Ich aber sage euch: Wer ein Weib ansiehet, ihrer zu begehren, der hat schon mit ihr die Ehe gebrochen in seinem Herzen.	28. Yo os digo pues que todo aquel que pusiere los ojos en una muger para codiciarla ya cometió con ella adulterio en su corazon.	28. Ego autem dico vobis, quia omnis conspiciens mulierem ad concupiscendum eam, jam mœchatus est eam in corde suo.
29. Aergert dich aber dein rechtes Auge, so reiß es aus, und wirf es von dir. Es ist dir besser, daß eines deiner Glieder verderbe, und nicht der ganze Leib in die Hölle geworfen werde.	29. Y si tu ojo derecho te fuere ocasion de caer, sacalo y arrojalo fuera de tí, porque mas te vale que perezca uno de tus miémbros que no, que todo tu cuerpo sea arrojado al infierno.	29. Si autem oculus tuus dexter scandalizat te, erue eum, et projice abs te; confert enim tibi ut pereat unum membrorum tuorum, et non totum corpus tuum conjiciatur in gehennam.
30. Aergert dich deine rechte Hand, so haue sie ab, und wirf sie von dir. Es ist dir besser, daß eines deiner Glieder verderbe, und nicht der ganze Leib in die Hölle geworfen werde.	30. Y si tu mano derecha te fuere ocasion de caer cortala, y lanzala de tí pues mejor te es el que perezca uno de tus miembros que no el que todo tu cuerpo sea arrojado al infierno.	30. Et si dextera tua manus scandalizat te, abscinde eam, et projice abs te: confert enim tibi ut pereat unum membrorum tuorum, et non totum corpus tuum conjiciatur in gehennam.
31. Es ist auch gesagt: Wer sich von seinem Weibe scheidet, der soll ihr geben einen Scheidebrief.	31. Hase dicho: Cualquiera que repudiáre á su muger dela carta de divorcio.	31. Pronunciatum est autem, quod quicumque absolverit uxorem suam, det ei repudium.
32. Ich aber sage euch: Wer sich von seinem Weibe scheidet, (es sey	32. Mas yo os digo que cualquiera que repudiáre á su mu-	32. Ego autem dico vobis, quia quicunque absol-

GREEK.	FRENCH.	ENGLISH.
τοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.	sa femme, si ce n'est pour cause d'adultère, il la fait devenir adultère ; et quiconque se mariera à la femme répudiée, commet un adultère.	wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery.
33. Πάλιν ἠκούσατε ὅτι ἐῤῥέθη τοῖς ἀρχαίοις· Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου·	33. Vous avez aussi appris qu'il a été dit aux anciens: Tu ne parjureras point; mais tu rendras au Seigneur ce que tu auras promis par jurement.	33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:
34. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·	34. Mais moi, je vous dis: Ne jurez en aucune manière ; ni par le ciel, car c'est le trône de Dieu ;	34. But I say unto you, Swear not at all: neither by heaven; for it is God's throne:
35. Μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως·	35. ni par la terre, car c'est le marchepied de ses pieds ; ni par Jérusalem, parce que c'est la ville du grand roi.	35. Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King:
36. Μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.	36. Tu ne jureras point non plus par ta tête ; car tu ne peux faire un cheveu blanc ou noir.	36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.
37. Ἔστω δὲ ὁ λόγος ὑμῶν, Ναί, ναί· Οὔ, οὔ· τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστιν.	37. Mais que votre parole soit: Oui, Oui, Non, Non ; car ce qui est de plus est mauvais.	37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.
38. Ἠκούσατε ὅτι ἐῤῥέθη, Ὀφθαλμὸν	38. Vous avez appris qu'il a été dit:	38. Ye have heard that it hath been said,

GERMAN.	SPANISH.	LATIN.
denn um Ehebruch,) der machet, daß sie die Ehe bricht; und wer eine Abgeschiedene freyet, der bricht die Ehe.	ger á no ser por causa de fornicacion, hace que ella sea adúltera, y cualquiera que se case con la divorciada comete adulterio.	verit uxorem suam, excepta ratione fornicationis, facit eam mœchari : et qui absolutam duxerit, adulterat.
33. Ihr habt weiter gehöret, daß zu den Alten gesagt ist: Du sollst keinen falschen Eid thun, und sollst Gott deinen Eid halten.	33. Tambien oisteis que fué dicho á los antiguos. No te perjurarás, mas cumplirás lo que hubieres jurado al Señor.	33. Iterum audistis quia pronunciatum est antiquis : Non perjurabis : reddes autem Domino juramenta tua.
34. Ich aber sage euch: daß ihr allerdinge nicht schwören sollt, weder bey dem Himmel, denn er ist Gottes Stuhl;	34. Mas yo os digo : No juréis de ninguna manera ni por el cielo porque es el trono de Dios.	34. Ego autem dico vobis, non jurare omnino, neque in cælo, quia thronus est Dei :
35. Noch bey der Erde, denn sie ist seiner Füße Schemel; noch bey Jerusalem, denn sie ist eines großen Königs Stadt.	35. Ni por la tierra porque es la peana de sus pies ni por Jerusalem porque es la ciudad del gran Rey.	35. Neque in terra, quia scabellum est pedum ejus : neque in Hierosolyma, quia civitas est magni regis :
36. Auch sollst du nicht bey deinem Haupte schwören; denn du vermagst nicht ein einiges Haar weiß oder schwarz zu machen.	36. Ni jurarás por tu cabeza porque no puedes hacer un cabello blanco ó negro.	36. Neque in capite tuo juraveris, quia non potes unum capillum album aut nigrum facere.
37. Eure Rede aber sey: Ja, ja; nein, nein. Was darüber ist, das ist vom Uebel.	37. Mas vuestro hablar sea si, si; no, no; porque lo que excede de esto, de mal procede.	37. Sit autem sermo vester, Etiam, etiam, Non, non : quod autem abundans his, a malo est.
38. Ihr habt gehöret, daß da gesagt ist: Au-	38. Habéis oido que fué dicho ojo por ojo,	38. Audistis quia pronunciatum est:

GREEK.	FRENCH.	ENGLISH.
ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος·	Œil pour œil, et dent pour dent.	An eye for an eye, and a tooth for a tooth.
39. Ἐγὼ δὲ λέγω ὑμῖν, μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·	39. Mais moi, je vous dis : Ne résistez point au mal ; mais si quelqu'un te frappe à ta joue droite, présente-lui aussi l'autre.	39. But I say unto you, That ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also.
40. Καὶ τῷ θέλοντί σοι κριθῆναι, καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον.	40. Et si quelqu'un veut plaider contre toi, et t'ôter ta robe, laisse-lui encore le manteau.	40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
41. Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.	41. Et si quelqu'un te veut contraindre d'aller avec lui une lieue, vas-en deux.	41. And whosoever shall compel thee to go a mile, go with him twain.
42. Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς.	42. Donne à celui qui te demande, et ne te détourne point de celui qui veut emprunter de toi.	42. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.
43. Ἠκούσατε ὅτι ἐῤῥέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου·	43. Vous avez appris qu'il a été dit : Tu aimeras ton prochain, et tu haïras ton ennemi.	43. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy :
44. Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς	44. Mais moi, je vous dis : Aimez vos ennemis, et bénissez ceux qui vous maudissent ; faites du bien à ceux qui vous haïssent, et priez pour ceux qui vous courent sus et vous per-	44. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you ;

GERMAN.	SPANISH.	LATIN.
ge um Auge, Zahn um Zahn.	y diente por diente.	Oculum pro oculo, et dentem pro dente.
39. Ich aber sage euch: daß ihr nicht widerstreben sollt dem Uebel; sondern so dir jemand einen Streich giebt auf deinen rechten Backen, dem biete den andern auch dar.	39. Mas yo os digo: No opóngáis resistencia á la injuria, antes si alguno te hiriese en la mexilla derecha, presentale la otra.	39. Ego autem dico vobis, non obsistere malo: sed quicumque te percusserit in dexteram tuam maxillam, verte illi et aliam.
40. Und so jemand mit dir rechten will, und deinen Rock nehmen, dem laß auch den Mantel.	40. Y si alguien quisiere ponerte pleyto y quitarte la túnica, alargale tambien tu capa.	40. Et volenti tibi judicium parari, et tunicam tuam tollere, dimitte ei et pallium.
41. Und so dich jemand nöthiget eine Meile, so gehe mit ihm zwo.	41. Y si alguno te compeliere á una legua vé con él dos.	41. Et quicunque te angariaverit milliare unum, vade cum illo duo.
42. Gieb dem, der dich bittet; und wende dich nicht von dem, der dir abborgen will	42. Al que te pidiere, dale; y al que te quisiese pedir prestado, no le vuelvas las espaldas.	42. Petenti te, da: et volentem a te mutuare, ne avertaris.
43. Ihr habt gehört, daß gesagt ist: Du sollst deinen Nächsten lieben, und deinen Feind hassen.	43. Habéis oido que fué dicho: Amaras á tu proximo, y aborrecerás á tu enemigo.	43. Audistis quia pronunciatum est, Diliges proximum tuum, et odio habebis inimicum tuum.
44. Ich aber sage euch: Liebet eure Feinde; segnet, die euch fluchen; thut wohl denen, die euch hassen; bittet für die, so euch beleidigen und verfolgen;	44. Mas yo os digo: Amad á vuestros enemigos bendecid á los que os maldicen: haced bien á los que os odian, y orad por los que os calumnian y persíguen.	44. Ego autem dico vobis, Diligite inimicos vestros, benedicite maledicentes vos: benefacite odientibus vos, et orate pro infestantibus vos et insectanti-

[redacted]

GREEK.	FRENCH.	ENGLISH.
καὶ διωκόντων ὑμᾶς ·	sécutent ;	
45. Ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.	45. afin que vous soyez les enfans de votre Père qui est aux cieux ; car il fait lever son soleil sur les méchans et sur les gens de bien, et il envoie sa pluie sur les justes et sur les injustes.	45. That ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
46. Ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε ; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι ;	46. Car si vous aimez seulement ceux qui vous aiment, quelle récompense en aurez-vous ? Les péagers même n'en font-ils pas tout autant ?	46. For if ye love them which love you, what reward have ye ? do not even the publicans the same ?
47. Καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε ; οὐχὶ καὶ οἱ τελῶναι οὕτω ποιοῦσιν ;	47. Et si vous faites accueil seulement à vos frères, que faites-vous plus que les autres ? Les péagers même ne le font-ils pas aussi ?	47. And if ye salute your brethren only, what do ye more than others ? do not even the publicans so ?
48. Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.	48. Soyez donc parfaits, comme votre Père qui est aux cieux est parfait.	48. Be ye therefore perfect, even as your Father which is in heaven is perfect.
1. Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς · εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.	1. Prenez garde de ne pas faire votre aumône devant les hommes pour en être regardés ; autrement vous n'en recevrez point la récompense de votre Père qui est aux cieux.	1. Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven.

GERMAN.

45. Auf daß ihr Kinder seyd eures Vaters im Himmel. Denn er läßt seine Sonne aufgehen über die Bösen und über die Guten, und läßt regnen über Gerechte und Ungerechte.

46. Denn so ihr liebet, die euch lieben, was werdet ihr für Lohn haben? Thun nicht dasselbe auch die Zöllner?

47. Und so ihr euch nur zu euren Brüdern freundlich thut, was thut ihr sonderliches? Thun nicht die Zöllner also?

48. Darum sollt ihr vollkommen seyn, gleichwie euer Vater im Himmel vollkommen ist.

1. Habt Acht auf eure Almosen, daß ihr die nicht gebet vor den Leuten, daß ihr von ihnen gesehen werdet; ihr habt anders keinen Lohn bey eurem Vater im Himmel.

SPANISH.

45. Paraque séais hijos de vuestro Padre que está en los cielos el cual hace salir el sol sobre malos y buenos, y llueve sobre justos, é injustos.

46. Porque si amáis á los que os aman, ¿que recompensa habéis de tener? ¿No hacen lo mismo aun los publicanos?

47. Y si saludáis solamente á vuestros hermanos ¿qué mas hacéis que los otros? ¿No hacen tambien lo mismo los publicanos?

48. Sed pues vosotros perfectos así como vuestro Padre que esta en los cielos es perfecto.

1. Mirad que no hagáis vuestra limosna delante de los hombres con el fin de ser vistos de ellos de otra manera no tendréis galardon de vuestro Padre que está en los cielos.

LATIN.

bus vos.

45. Ut sitis filii Patris vestri qui in cælis, quia solem suum producit super malos et bonos, et pluit super justos et injustos.

46. Si enim dilexeritis diligentes vos, quam mercedem habetis? nonne et publicani idem faciunt?

47. Et si salutaveritis fratres vestros tantum, quid abundans facitis? nonne et publicani sic faciunt?

48. Estote ergo vos perfecti, sicut Pater vester qui in cælis, perfectus est.

1. Attendite misericordiam vestram non facere ante homines, ad spectari eis: si autem non, mercedem non habetis apud Patrem vestrum qui in

GREEK.	FRENCH.	ENGLISH.
2. Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Ἀμὴν λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν αὐτῶν.	2. Lors donc que tu feras ton aumône, ne fais point sonner la trompette devant toi, comme les hypocrites font dans les synagogues et dans les rues, pour en être honorés des hommes. En vérité, je vous dis qu'ils reçoivent leur récompense.	2. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward.
3. Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου·	3. Mais quand tu fais ton aumône, que ta main gauche ne sache point ce que fait ta droite.	3. But when thou doest alms, let not thy left hand know what thy right hand doeth:
4. Ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.	4. Afin que ton aumône soit dans le secret; et ton Père qui voit ce qui se fait en secret t'en récompensera publiquement.	4. That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.
5. Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.	5. Et quand tu prieras, ne sois point comme les hypocrites; car ils aiment à prier en se tenant debout dans les synagogues et aux coins des rues, afin d'être vus des hommes. En vérité, je vous dis qu'ils reçoivent leur récompense.	5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, They have their reward.
6. Σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμεῖόν σου, καὶ κλείσας τὴν θύραν	6. Mais toi, quand tu pries, entre dans ton cabinet; et ayant fermé ta porte, prie	6. But thou, when thou prayest, enter into thy closet, and when thou hast shut

GERMAN.

2. Wenn du nun Almosen giebst, sollst du nicht lassen vor dir posaunen, wie die Heuchler thun in den Schulen, und auf den Gassen, auf daß sie von den Leuten gepriesen werden. Wahrlich, ich sage euch: Sie haben ihren Lohn dahin.

3. Wenn du aber Almosen giebst, so laß deine linke Hand nicht wissen, was die rechte thut;

4. Auf daß dein Almosen verborgen sey; und dein Vater, der in das Verborgene siehet, wird dirs vergelten öffentlich.

5. Und wenn du betest, sollst du nicht seyn wie die Heuchler, die da gerne stehen und beten in den Schulen, und an den Ecken auf den Gassen, auf daß sie von den Leuten gesehen werden. Wahrlich, ich sage euch: Sie haben ihren Lohn dahin.

6. Wenn du aber betest, so gehe in dein Kämmerlein, und schließe die Thür zu, und

SPANISH.

2. Así que cuando haces limosna no hagas que se toque la trompeta delante de tí, como hacen los hipócritas en las sinagogas, y en las calles para atraerse honra de los hombres. En verdad os digo que ya recibieron su recompensa.

3. Mas cuando des limosna haz que tu mano izquierda, no sepa lo que hace tu derecha.

4. Paraque tu limosna quede secreta, y tu Padre que ve en lo secreto, te premiará en público.

5. Y cuando ores no seas como los hipócritas : Porque ellos aman el orar en pié en las sinagogas y en las esquinas de las calles para ser vistos de los hombres. En verdad os digo que ya recibien su recompensa.

6. Mas tú cuando orares entra en tu aposento, y cerrada la puerta ora á tu Pa-

LATIN.

cælis.

2. Cum ergo facis eleëmosynam, ne tuba clanxeris ante te, sicut hypocritæ faciunt in synagogis et in vicis, ut glorificentur ab hominibus : amen dico vobis, excipiunt mercedem suam.

3. Te autem faciente eleëmosynam, nesciat sinistra tua quid faciat dextera tua.

4. Ut sit tua eleëmosyna in secreto : et Pater tuus videns in secreto, ipse reddet tibi in manifesto.

5. Et quum ores, non eris sicut hypocritæ : quia amant in synagogis, et in angulis platearum stantes orare, ut appareant hominibus. Amen dico vobis, quod excipiunt mercedem suam.

6. Tu autem cum ores, intra in cubiculum tuum, et claudens osti-

GREEK.	FRENCH.	ENGLISH.
σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ.	ton Père qui te voit dans ce lieu secret; et ton Père qui te voit dans ce lieu secret, te récompensera publiquement.	thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.
7. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.	7. Or, quand vous priez, n'usez point de vaines redites, comme font les païens; car ils s'imaginent d'être exaucés en parlant beaucoup.	7. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
8. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.	8. Ne leur ressemblez donc point; car votre Père sait de quoi vous avez besoin, avant que vous le lui demandiez.	8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.
9. Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·	9. Vous donc priez ainsi: Notre Père qui es aux cieux, ton nom soit sanctifié.	9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
10. Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.	10. Ton règne vienne. Ta volonté soit faite sur la terre comme au ciel.	10. Thy kingdom come. Thy will be done in earth as it is in heaven.
11. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.	11. Donne-nous aujourd'hui notre pain quotidien.	11. Give us this day our daily bread.
12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.	12. Et nous quitte nos dettes, comme nous quittons aussi les dettes à nos débiteurs.	12. And forgive us our debts, as we forgive our debtors.
13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι	13. Et ne nous induis point en tentation; mais délivre-	13. And lead us not into temptation, but deliver us from evil.

GERMAN.	SPANISH.	LATIN.
bete zu deinem Vater im Verborgenen; und dein Vater, der in das Verborgene siehet, wird dirs vergelten öffentlich.	dre en secreto, y tu Padre que ve en lo secreto, te recompensará en público.	um tuum, ora Patrem tuum qui in secreto: et Pater tuus conspiciens in secreto, reddet tibi in apparenti.
7. Und wenn ihr betet, sollt ihr nicht viel plappern, wie die Heiden; denn sie meynen, sie werden erhöret, wenn sie viele Worte machen.	7. Y al orar no habléis mucho como los Gentiles creyendo que han de ser oidos por su mucho hablar.	7. Orantes autem ne inania loquamini, sicut ethnici, arbitrantur enim quod in multiloquio suo exaudientur.
8. Darum sollt ihr euch ihnen nicht gleichen: Euer Vater weiß, was ihr bedürfet, ehe denn ihr ihn bittet.	8. No os asemejéis á ellos: porque vuestro Padre sabe de lo que tenéis necesidad antes que vosotros le pidáis.	8. Ne igitur assimilemini eis: novit enim Pater vester quorum usum habetis, anto vos petere eum.
9. Darum sollt ihr also beten: Unser Vater in dem Himmel! Dein Name werde geheiliget.	9. Vosotros pues habéis de orar así: Padre nuestro que estas en los cielos santificado sea tu nombre.	9. Sic ergo orate vos: Pater noster qui in cælis, sanctificetur nomen tuum.
10. Dein Reich komme. Dein Wille geschehe auf Erden, wie im Himmel.	10. Venga el tu reyno: hagase tu voluntad en la tierra así como en el cielo.	10. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo et in terra.
11. Unser tägliches Brod gieb uns heute.	11. Danos hoy nuestro pan cotidiano.	11. Panem nostrum super substantialem da nobis hodie.
12. Und vergieb uns unsere Schulden, wie wir unsern Schuldigern vergeben.	12. Y perdonanos nuestras deudas así como nosotros perdonamos á nuestros deudores.	12. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.
13. Und führe uns nicht in Versuchung, sondern erlöse uns von	13. Y no nos dejes caer en tentacion mas libranos de mal por-	13. Et ne inferas nos in tentationem, sed libera

GREEK.	FRENCH.	ENGLISH.
ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, εἰς τοὺς αἰῶνας· ἀμήν.	nous du mal. Car à toi est le règne, et la puissance, et la gloire à jamais. Amen.	For thine is the kingdom, and the power, and the glory, for ever. Amen.
14. Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·	14. Car si vous pardonnez aux hommes leurs offenses, votre Père céleste vous pardonnera aussi les vôtres.	14. For if ye forgive men their trespasses, your heavenly Father will also forgive you:
15. Ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.	15. Mais si vous ne pardonnez point aux hommes leurs offenses, votre Père ne vous pardonnera point non plus vos offenses.	15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.
16. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ, σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες. Ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.	16. Et quand vous jeûnerez, ne prenez point un air triste, comme font les hypocrites; car ils se rendent tout défaits de visage, afin qu'il paraisse aux hommes qu'ils jeûnent. En vérité, je vous dis qu'ils reçoivent leur récompense.	16. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward.
17. Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι·	17. Mais toi, quand tu jeûnes, oins ta tête, et lave ton visage;	17. But thou, when thou fastest, anoint thine head, and wash thy face;
18. Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει	18. afin qu'il ne paraisse point aux hommes que tu jeûnes, mais à ton Père qui est présent dans ton lieu secret; et ton Père qui te voit	18. That thou appear not unto men to fast, but unto thy Father, which is in secret: and thy Father, which seeth in secret, shall reward thee

GERMAN.

dem Uebel. Denn dein ist das Reich, und die Kraft, und die Herrlichkeit in Ewigkeit. Amen.

14. Denn so ihr den Menschen ihre Fehler vergebet, so wird euch euer himmlischer Vater auch vergeben.

15. Wo ihr aber den Menschen ihre Fehler nicht vergebet, so wird euch euer Vater eure Fehler auch nicht vergeben.

16. Wenn ihr fastet, sollt ihr nicht sauer sehen, wie die Heuchler; denn sie verstellen ihre Angesichter, auf daß sie vor den Leuten scheinen mit ihrem Fasten. Wahrlich, ich sage euch: Sie haben ihren Lohn dahin.

17. Wenn du aber fastest, so salbe dein Haupt, und wasche dein Angesicht;

18. Auf daß du nicht scheinest vor den Leuten mit deinem Fasten, sondern vor deinem Vater, welcher verborgen ist; und dein Vater, der in das Verborgene siehet,

SPANISH.

que tuyo es el reyno, el poder, y la gloria por los siglos. Amen.

14. Porque si perdonáreis á los hombres sus ofensas vuestro Padre celestial os perdonará tambien á vosotros.

15. Mas si no perdonáreis á los hombres sus ofensas tampoco vuestro Padre os perdonará vuestras ofensas.

16. Y cuando ayunéis no os pongáis caritristes como los hipócritas, los cuales desfiguran sus rostros para hacer ver á los hombres que ayunan. En verdad os digo que ya recibien su recompensa.

17. Mas tú cuando ayunes unge tu cabeza y lava tu cara.

18. Para no hacer ver á los hombres que ayunas sino á tu Padre que está en lo secreto y tu Padre que ve en lo secreto te recompensará en

LATIN.

nos a malo. Quoniam tuum est regnum, et potentia, et gloria in secula. Amen.

14. Si enim dimiseritis hominibus lapsus eorum, dimittet et vobis Pater vester cœlestis.

15. Si autem non dimiseritis hominibus lapsus ipsorum, nec Pater vester dimittet lapsus vestros.

16. Quum autem jejunatis, ne fiatis sicut hypocritæ, obtristati; obscurant enim facies suas; ut appareant hominibus jejunantes. Amen dico vobis, quia recipiunt mercedem suam.

17. Tu autem jejunans, unge tuum caput, et faciem tuam lava:

18. Ut ne appareas hominibus jejunans, sed Patri tuo qui in secreto: et Pater tuus videns in secreto, reddet tibi

GREEK.	FRENCH.	ENGLISH.
σοι ἐν τῷ φανερῷ.	dans ton lieu secret te récompensera publiquement.	openly.
19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι, καὶ κλέπτουσι·	19. Ne vous amassez point des trésors sur la terre, que les vers et la rouille consument, et que les larrons percent et dérobent.	19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
20. Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς, οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν, οὐδὲ κλέπτουσιν.	20. Mais amassez-vous des trésors dans le ciel, où ni les vers ni la rouille ne consument rien, et où les larrons ne percent ni ne dérobent.	20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.
21. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.	21. Car où est votre trésor, là sera aussi votre cœur.	21. For where your treasure is, there will your heart be also.
22. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·	22. L'œil est la lumière du corps ; si donc ton œil est net, tout ton corps sera éclairé.	22. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
23. Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. Εἰ οὖν τὸ φῶς τὸ ἐν σοὶ, σκότος ἐστὶ, τὸ σκότος πόσον;	23. Mais si ton œil est mal disposé, tout ton corps sera ténébreux ; si donc la lumière qui est en toi n'est que ténèbres, combien seront grandes les ténèbres mêmes ?	23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness !
24. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύ-	24. Nul ne peut servir deux maîtres ; car,	24. No man can serve two masters :

GERMAN.	SPANISH.	LATIN.
wird dirs vergelten öffentlich.	público.	in manifesto.
19. Ihr sollt euch nicht Schätze sammeln auf Erden, da sie die Motten und der Rost fressen, und da die Diebe nach graben und stehlen.	19. No amontonéis tesoros para vosotros en la tierra, en donde la polilla y el orin los consumen y en donde los ladrones los desentierran y roban.	19. Ne thesaurizate vobis thesauros in terra, ubi ærugo et tinea exterminat, et ubi fures perfodiunt, et furantur.
20. Sammelt euch aber Schätze im Himmel, da sie weder Motten noch Rost fressen, und da die Diebe nicht nach graben, noch stehlen.	20. Mas amontonad para vosotros tesoros en el cielo en donde ni la polilla ni el orin los consumen, y en donde los ladrones no los desentierran ni roban.	20. Thesaurizate autem vobis thesauros in cælo, ubi neque ærugo, neque tinea exterminat, et ubi fures non effodiunt, nec furantur.
21. Denn wo euer Schatz ist, da ist auch euer Herz.	21. Porque donde está vuestro tesoro allí está tambien vuestro corazon.	21. Ubi enim est thesaurus vester, ibi erit et cor vestrum.
22. Das Auge ist des Leibes Licht. Wenn dein Auge einfältig ist, so wird dein ganzer Leib licht seyn.	22. Luz de tu cuerpo es tu ojo, por lo que si tu ojo fuere sencillo, todo tu cuerpo estará lleno de luz.	22. Lucerna corporis est oculus: si igitur oculus tuus simplex fuerit, totum corpus tuum lucidum erit.
23. Wenn aber dein Auge ein Schalk ist, so wird dein ganzer Leib finster seyn. Wenn aber das Licht, das in dir ist, Finsterniß ist, wie groß wird dann die Finsterniß selber seyn?	23. Mas si tu ojo fuere maligno todo tu cuerpo estará lleno de tinieblas. Así que si la luz que hay en tí es tinieblas ¿cuan grandes serán las mismas tinieblas?	23. Si autem oculus tuus malus fuerit, totum corpus tuum tenebrosum erit. Si ergo lumen quod in te, tenebræ sunt, tenebræ quantæ?
24. Niemand kann zween Herren dienen;	24. Ninguno puede servir á dos señores,	24. Nemo potest duobus domi-

GREEK.	FRENCH.	ENGLISH.
ειν· ἡ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμμωνᾷ.	ou il haïra l'un, et aimera l'autre ; ou il s'attachera à l'un, et méprisera l'autre ; vous ne pouvez servir Dieu et Mammon.	for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.
25. Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε, καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;	25. C'est pourquoi je vous dis : Ne soyez point en souci pour votre vie, de ce que vous mangerez, et de ce que vous boirez ; ni pour votre corps, de quoi vous serez vêtus. La vie n'est-elle pas plus que la nourriture, et le corps plus que le vêtement ?	25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink ; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ?
26. Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά. Οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;	26. Considérez les oiseaux du ciel, car ils ne sèment, ni ne moissonnent, ni n'assemblent dans des greniers, et cependant votre Père céleste les nourrit. N'êtes-vous pas beaucoup plus excellens qu'eux ?	26. Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ?
27. Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα ;	27. Et qui est celui d'entre vous, qui puisse par son souci ajouter une coudée à sa taille ?	27. Which of you by taking thought can add one cubit unto his stature ?
28. Καὶ περὶ ἐνδύματος τί μεριμνᾶτε ; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξά-	28. Et pourquoi êtes-vous en souci du vêtement ? Apprenez comment croissent les	28. And why take ye thought for raiment ? Consider the lilies of the field, how

GERMAN.	SPANISH.	LATIN.
entweder er wird einen hassen und den andern lieben; oder wird einem anhangen, und den andern verachten. Ihr könnet nicht Gott dienen und dem Mammon.	porque ó aborrecerá al uno y amará al otro, ó se allegará al uno y menospreciará al otro. No podéis servir á Dios y á las riquezas.	nis servire: aut enim unum oderit, et alterum diliget: aut unum amplexabitur, et alterum despiciet. Non potestis Deo servire et mammonæ.
25. Darum sage ich euch: Sorget nicht für euer Leben, was ihr essen und trinken werdet; auch nicht für euren Leib, was ihr anziehen werdet. Ist nicht das Leben mehr, denn die Speise? Und der Leib mehr, denn die Kleidung?	25. Por esto os digo: no andéis afanados por vuestra vida pensando que habéis de comer ó que habéis de beber, ni por vuestro cuerpo que habéis de vestir. ¿No vale mas la vida que el alimento, y el cuerpo que el vestido?	25. Propter hoc dico vobis, ne anxiemini animæ vestræ, quid manducetis, et quid bibatis: neque corpori vestro, quid induamini. Nonne anima plus est esca, et corpus indumento?
26. Sehet die Vögel unter dem Himmel an: sie säen nicht, sie ernten nicht, sie sammeln nicht in die Scheunen, und euer himmlischer Vater nähret sie doch. Seyd ihr denn nicht viel mehr, denn sie?	26. Mirad las aves del cielo que no siembran ni siegan, ni recogen en troges, y vuestro Padre celestial las alimenta ¿no valéis pues vosotros mucho mas que ellas?	26. Inspicite in volatilia cæli, quoniam non seminant, neque metunt, neque congregant in horrea, et Pater vester cælestis pascit illa. Nonne vos magis excellitis illis?
27. Wer ist unter euch, der seiner Länge eine Elle zusetzen möge, ob er gleich darum sorget?	27. Y quíen de vosotros dandose á discurrir podrá añadir un codo á su estatura?	27. Quis autem ex vobis anxiatus potest adjicere ad staturam suam cubitum unum?
28. Und warum sorget ihr für die Kleidung? Schauet die Lilien auf dem Felde, wie	28. Y ¿porqué os afanáis por el vestido? Contemplad los lirios del campo co-	28. Et circa vestimentum quid anxiamini? Observate lilia agri

GREEK.	FRENCH.	ENGLISH.
νει· οὐ κοπιᾷ, οὐδὲ νήθει.	lis des champs ; ils ne travaillent ni ne filent.	they grow ; they toil not, neither do they spin :
29. Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων·	29. Cependant, je vous dis que Salomon même, dans toute sa gloire, n'a pas été vêtu comme l'un d'eux.	29. And yet I say unto you, That even Solomon, in all his glory, was not arrayed like one of these.
30. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι ;	30. Si donc Dieu revêt ainsi l'herbe des champs, qui est aujourd'hui sur pied, et qui demain sera jetée au four, ne vous vêtira-t-il pas beaucoup plutôt, ô gens de petite foi ?	30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?
31. Μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα ;	31. Ne soyez donc point en souci, disant : Que mangerons-nous ? ou que boirons-nous ? ou de quoi serons-nous vêtus ?	31. Therefore take no thought, saying, What shall we eat ? or, What shall we drink ? or, Wherewithal shall we be clothed ?
32. Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρῄζετε τούτων ἁπάντων.	32. Vu que les païens recherchent toutes ces choses ; car votre Père céleste connaît que vous avez besoin de toutes ces choses.	32. (For after all these things do the Gentiles seek :) for your heavenly Father knoweth that ye have need of all these things.
33. Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ, καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.	33. Mais cherchez premièrement le royaume de Dieu et sa justice, et toutes ces choses vous seront données par dessus.	33. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.
34. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον	34. Ne soyez donc point en souci pour le lendemain ; car le	34. Take therefore no thought for the morrow : for the mor-

GERMAN.	SPANISH.	LATIN.
sie wachsen: sie arbeiten nicht, auch spinnen sie nicht.	mo crecen: ellos no trabajan, ni hilan.	quomodo augentur: non fatigantur, neque nent.
29. Ich sage euch, daß auch Salomo in aller seiner Herrlichkeit nicht bekleidet gewesen ist, als derselben Eine.	29. Y sinembargo os digo que ni aún Salomon en medio de toda su gloria no estuvo vestido como uno de estos.	29. Dico autem vobis, quoniam nec Salomon in omni gloria sua amictus est sicut unum istorum.
30. So denn Gott das Gras auf dem Felde also kleidet, das doch heute stehet, und morgen in den Ofen geworfen wird, sollte er das nicht vielmehr euch thun? O ihr Kleingläubigen!	30. Pues si la yerba del campo que hoy es y mañana es echada en el horno, Dios la viste así ¿no os vestirá mucho mas á vosotros hombres de poca fé?	30. Si autem fœnum agri hodie existens, et cras in clibanum injectum, Deus sic circumornat, non multo magis vos, exiguæ fidei?
31. Darum sollt ihr nicht sorgen, und sagen: Was werden wir essen? Was werden wir trinken? Womit werden wir uns kleiden.	31. No os afanéis pues diciendo que comeremos? ó que beberemos? ó con que nos cubriremos?	31. Ne igitur anxiemini, dicentes: Quid manducabimus, aut quid bibemus, aut quid circumamiciemur?
32. Nach solchem allen trachten die Heiden. Denn euer himmlischer Vater weiß, daß ihr deß alles bedürfet.	32. (Porque los Gentiles buscan estas cosas) porque vuestro Padre celestial sabe que tenéis necesidad de todas estas cosas.	32. Omnia enim hæc gentes inquirunt. Novit enim Pater vester cælestis quod opus habetis horum omnium.
33. Trachtet am ersten nach dem Reiche Gottes, und nach seiner Gerechtigkeit; so wird euch solches alles zufallen.	33. Buscad pues primero el reyno de Dios, y su justicia, y todas estas cosas os serán añadidas.	33. Quærite autem primum regnum Dei, et justitiam ejus, et hæc omnia adponentur vobis.
34. Darum sorget nicht für den andern Morgen; denn der	34. Así que no andéis cuidadosos por el dia de mañana,	34. Ne igitur anxiemini in cras: nam cras curabit

GREEK.	FRENCH.	ENGLISH.
μεριμνήσει τὰ ἑαυτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.	lendemain prendra soin de ce qui le regarde : à chaque jour suffit sa peine.	row shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
1. Μὴ κρίνετε, ἵνα μὴ κριθῆτε.	1. Ne jugez point, afin que vous ne soyez point jugés.	1. Judge not, that ye be not judged.
2. Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.	2. Car de tel jugement que vous jugerez, vous serez jugés ; et de telle mesure que vous mesurerez, on vous mesurera réciproquement.	2. For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again.
3. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς ;	3. Et pourquoi regardes-tu le fétu qui est dans l'œil de ton frère, et tu ne prends pas garde à la poutre qui est dans ton œil ?	3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye ?
4. Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου ; καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου·	4. Ou comment dis-tu à ton frère : Permets que j'ôte de ton œil ce fétu, et voilà, tu as une poutre dans ton œil ?	4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and behold, a beam is in thine own eye ?
5. Ὑποκριτὰ, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.	5. Hypocrite, ôte premièrement de ton œil la poutre, et après cela tu verras comment tu ôteras le fétu de l'œil de ton frère.	5. Thou hypocrite, first cast out the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye.
6. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων· μή-	6. Ne donnez point les choses saintes aux chiens, et ne jetez point vos perles devant les pourceaux,	6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they tram-

GERMAN.	SPANISH.	LATIN.
morgende Tag wird für das Seine sorgen. Es ist genug, daß ein jeglicher Tag seine eigene Plage habe.	porque el dia de mañana traerá su cuidado; bastale al dia su proprio afan.	suaipsius : sufficiens diei malitia sua.
1. Richtet nicht, auf daß ihr nicht gerichtet werdet.	1. No juzguéis paraque no seáis juzgados.	1. Ne judicate, ut non judicemini.
2. Denn mit welcherley Gericht ihr richtet, werdet ihr gerichtet werden; und mit welcherley Maaß ihr messet, wird euch gemessen werden.	2. Porque con el juicio con que juzgáreis seréis juzgados, y con la medida con que midiereis se os volverá á medir.	2. In quo enim judicio judicaveritis, judicabimini: et in qua mensura mensi fueritis, remetietur vobis.
3. Was siehest du aber den Splitter in deines Bruder Auge, und wirst nicht gewahr den Balken in deinem Auge?	3. Y ¿ porqué ves la mota en el ojo de tu hermano y no echas de ver la viga que está en tu ojo?	3. Quid autem intueris festucam quæ in oculo fratris tui, at in tuo oculo trabem non animadvertis?
4. Oder wie darfst du sagen zu deinem Bruder: Halt, ich will dir den Splitter aus deinem Auge ziehen? und siehe, ein Balke ist in deinem Auge.	4. O ¿como dices á tu hermano, deja que saque la mota de tu ojo, y he aquí tú tienes una viga en tu proprio ojo?	4. Aut quomodo dices fratri tuo: Sine ejiciam festucam de oculo tuo, et ecce trabs in oculo tuo?
5. Du Heuchler, ziehe am ersten den Balken aus deinem Auge; darnach besiehe, wie du den Splitter aus deines Bruders Auge ziehest.	5. Hipócrita, echa primero la viga de tu ojo, y entónces verás claramente para sacar la mota del ojo de tu hermano.	5. Hypocrita, ejice primum trabem de oculo tuo, et tunc intueberis ejicere festucam de oculo fratris tui.
6. Ihr sollt das Heiligthum nicht den Hunden geben, und eure Perlen sollt ihr nicht vor die Säue werfen;	6. No déis lo santo á los perros ni echéis vuestras perlas delánte de los puercos, no sea que las hu-	6. Ne detis sanctum canibus, neque mittatis margaritas vestras ante porcos, ne

GREEK.	FRENCH.	ENGLISH.
ποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.	de peur qu'ils ne les foulent à leurs pieds, et que se retournant ils ne vous déchirent.	ple them under their feet, and turn again and rend you.
7. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.	7. Demandez, et il vous sera donné ; cherchez, et vous trouverez ; heurtez, et il vous sera ouvert.	7. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you :
8. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.	8. Car quiconque demande, reçoit ; et quiconque cherche, trouve ; et il sera ouvert à celui qui heurte.	8. For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened.
9. Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;	9. Mais qui sera l'homme d'entre vous qui donne une pierre à son fils, s'il lui demande du pain ?	9. Or what man is there of you, whom if his son ask bread, will he give him a stone ?
10. Καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;	10. Et s'il lui demande un poisson, lui donnera-t-il un serpent ?	10. Or if he ask a fish, will he give him a serpent ?
11. Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς, δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;	11. Si donc vous, qui êtes méchans, savez bien donner à vos enfans des choses bonnes, combien plus votre Père qui est aux cieux, donnera-t-il des biens à ceux qui les lui demandent !	11. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him ?
12. Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ	12. Toutes les choses donc que vous voulez que les hommes vous fassent, faites-les-leur aussi de même, car c'est la loi	12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the

GERMAN.	SPANISH.	LATIN.
auf daß sie dieselbigen nicht zertreten mit ihren Füßen, und sich wenden, und euch zerreißen.	ellen con sus pies y volviendose contra vosotros os despedacen.	forte conculcent eas in pedibus suis, et conversi dirumpant vos.
7. Bittet, so wird euch gegeben; suchet, so werdet ihr finden; klopfet an, so wird euch aufgethan.	7. Pedit, y se os dará: buscad, y hallaréis: llamad, y se os abrirá.	7. Petite, et dabitur vobis: quærite, et invenietis: pulsate, et aperietur vobis.
8. Denn wer da bittet, der empfängt; und wer da suchet, der findet; und wer da anklopfet, dem wird aufgethan.	8. Porque todo aquel que pide récibe; y el que busca halla, y al que llama se le abrirá.	8. Omnis enim petens accipit: et quærens invenit, et pulsanti aperietur.
9. Welcher ist unter euch Menschen, so ihn sein Sohn bittet um Brod, der ihm einen Stein biete?	9. O quíen de vosotros es el hombre á quien si su hijo pidiere pan acaso le dará una piedra?	9. Aut quis est ex vobis homo, quem si petierit filius suus panem, nunquid lapidem dabit ei?
10. Oder so er ihn bittet um einen Fisch, der ihm eine Schlange biete?	10. O si le pidiere un pez, acaso le dará una serpiente?	10. Et si piscem petierit, nunquid serpentem dabit ei?
11. So denn ihr, die ihr doch arg seyd, könnet dennoch euren Kindern gute Gaben geben, wie vielmehr wird euer Vater im Himmel Gutes geben denen, die ihn bitten.	11. Si vosotros pues siendo malos sabéis dar buenas dádivas á vuestros hijos ¿ cuanto mas vuestro Padre que está en los cielos dará buenas dádivas á los que se las pidieren?	11. Si ergo vos mali existentes, nostis data bona dare filiis vestris, quanto magis Pater vester qui in cælis, dabit bona petentibus se?
12. Alles nun, was ihr wollet, daß euch die Leute thun sollen, das thut ihr ihnen; das ist das Gesetz und die Propheten.	12. Asi que todo lo que quisiereis que los hombres hagan con vosotros, hacedlo asi vosotros tambien con ellos: porque esta es	12. Omnia ergo quæcumque vultis ut faciant vobis homines, ita et vos facite illis. Hæc enim est

GREEK.	FRENCH.	ENGLISH.
προφῆται.	et les prophètes.	prophets.
13. Εἰσέλθετε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς.	13. Entrez par la porte étroite, car c'est la porte large et le chemin spacieux qui mène à la perdition; et il y en a beaucoup qui entrent par elle.	13. Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:
14. Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.	14. Car la porte est étroite; et le chemin est étroit qui mène à la vie; et il y en a peu qui le trouvent.	14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.
15. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.	15. Or gardez-vous des faux prophètes, qui viennent à vous en habits de brebis, mais qui au-dedans sont des loups ravissans.	15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.
16. Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν, ἢ ἀπὸ τριβόλων σῦκα;	16. Vous les connaîtrez à leurs fruits: Cueille-t-on les raisins à des épines, ou les figues à des chardons?	16. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?
17. Οὕτω πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ· τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.	17. Ainsi tout bon arbre fait de bons fruits; mais le mauvais arbre fait de mauvais fruits.	17. Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.
18. Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.	18. Le bon arbre ne peut point faire de mauvais fruits, ni le mauvais arbre faire de bons fruits.	18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.
19. Πᾶν δένδρον μὴ	19. Tout arbre qui	19. Every tree that

GERMAN.	SPANISH.	LATIN.
	la Ley y los Profetas.	Lex et Prophetæ.
13. Gehet ein durch die enge Pforte; denn die Pforte ist weit, und der Weg ist breit, der zur Verdammniß abführet; und ihrer sind viele, die darauf wandeln.	13. Entrad por la puerta angosta, porque ancha es la puerta, y espacioso el camino que conduce á la perdicion, y muchos son los que entran por ella.	13. Intrate per angustam portam, quia lata porta et spatiosa via ducens ad perditionem, et multi sunt ingredientes per eam.
14. Und die Pforte ist enge, und der Weg ist schmal, der zum Leben führet; und wenige sind ihrer, die ihn finden.	14. Porque estrecha es la puerta, y angosto el camino que conduce á la vida y pocos son los que atinan con él.	14. Quia angusta porta, et stricta via ducens ad vitam, et pauci sunt invenientes eam.
15. Sehet euch vor, vor den falschen Propheten, die in Schafskleidern zu euch kommen; inwendig aber sind sie reißende Wölfe.	15. Guardaos de los falsos profetas que vienen á vosotros vestidos de pieles de ovejas y por dentro son lobos rapaces.	15. Attendite vero a falsis prophetis, qui veniunt ad vos in indumentis ovium, intrinsecus autem sunt lupi rapaces.
16. An ihren Früchten sollt ihr sie erkennen. Kann man auch Trauben lesen von den Dornen, oder Feigen von den Disteln?	16. Por sus frutos los conoceréis. Acaso se cogen uvas de los espinos, ó higos de los abrojos?	16. A fructibus eorum agnoscetis eos. Nunquid colligunt a spinis uvam, aut de tribulis ficum?
17. Also ein jeglicher guter Baum bringet gute Früchte; aber ein fauler Baum bringet arge Früchte.	17. Así mismo todo árbol bueno lleva buen fruto, y el árbol malo lleva mal fruto.	17. Sic omnis arbor bona fructus bonos facit: at cariosa arbor fructus malos facit.
18. Ein guter Baum kann nicht arge Früchte bringen, und ein fauler Baum kann nicht gute Früchte bringen.	18. No puede el árbol bueno llevar mal fruto, ni el árbol malo llevar fruto bueno.	18. Non potest arbor bona fructus malos facere, neque arbor cariosa fructus pulchros facere.
19. Ein jeglicher	19. Todo árbol que	19. Omnis arbor

GREEK.	FRENCH.	ENGLISH.
ποιοῦν καρπὸν καλὸν ἐκκόπτεται, καὶ εἰς πῦρ βάλλεται.	ne fait point de bon fruit, est coupé et jeté au feu.	bringeth not forth good fruit is hewn down, and cast into the fire.
20. Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.	20. Vous les connaîtrez donc à leurs fruits.	20. Wherefore by their fruits ye shall know them.
21. Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	21. Tous ceux qui me disent: Seigneur! Seigneur! n'entreront pas dans le royaume des cieux; mais celui qui fait la volonté de mon Père qui est aux cieux.	21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
22. Πολλοὶ ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;	22. Plusieurs me diront en ce jour-là: Seigneur! Seigneur! n'avons-nous pas prophétisé en ton nom? et n'avons-nous pas chassé les démons en ton nom? et n'avons-nous pas fait plusieurs miracles en ton nom?	22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
23. Καὶ τότε ὁμολογήσω αὐτοῖς, ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.	23. Mais je leur dira alors tout ouvertement: Je ne vous ai jamais reconnus; retirez-vous de moi, vous qui vous adonnez à l'iniquité.	23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.
24. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·	24. Quiconque entend donc ces paroles que je dis, et les met en pratique, je le comparerai à l'homme prudent, qui a bâti sa maison sur la roche;	24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

GERMAN.	SPANISH.	LATIN.
Baum, der nicht gute Früchte bringet, wird abgehauen und ins Feuer geworfen.	no lleva buen fruto, será cortado y echado al fuego.	non faciens fructum pulchrum, exscinditur, et in ignem injicitur.
20. Darum an ihren Früchten sollt ihr sie erkennen.	20. Por sus frutos pues los conoceréis.	20. Itaque ex fructibus eorum agnoscetis eos.
21. Es werden nicht alle, die zu mir sagen: Herr, Herr! in das Himmelreich kommen; sondern die den Willen thun meines Vaters im Himmel.	21. No todo aquel que me dice Señor, Señor, entrará en el reyno de los cielos, sino aquel que hiciere la voluntad de mi Padre que está en los cielos.	21. Non omnis dicens mihi, Domine, Domine, intrabit in regnum cælorum: sed faciens voluntatem Patris mei, qui in cælis.
22. Es werden viele zu mir sagen an jenem Tage: Herr, Herr, haben wir nicht in deinem Namen geweissaget? Haben wir nicht in deinem Namen Teufel ausgetrieben? Haben wir nicht in deinem Namen viele Thaten gethan?	22. Muchos me dirán en aquel dia Señor, Señor ¿no hemos profetizado en tu nombre? ¿y no hemos en tu nombre lanzado demonios? ¿y hecho muchos milagros en tu nombre?	22. Multi dicent mihi in illa die: Domine, Domine, nonne tuo nomine prophetavimus, et tuo nomine dæmonia ejecimus, et tuo nomine efficientias multas fecimus?
23. Dann werde ich ihnen bekennen: Ich habe euch noch nie erkannt; weichet alle von mir, ihr Uebelthäter.	23. Y entónces yo les diré claramente. Nunca os conocí; apartaos de mi operarios de la maldad.	23. Et tunc confitebor illis, Quod nunquam novi vos; abscedite a me omnes operantes iniquitatem.
24. Darum, wer diese meine Rede höret, und thut sie, den vergleiche ich einem klugen Manne, der sein Haus auf einen Felsen bauete.	24. Por tanto todo aquel que oye estas mis palabras y las practica, lo compararé á un hombre cuerdo que edificó su casa sobre peña.	24. Omnis ergo quicunque audit mea verba hæc, et facit ea, assimilabo illum viro prudenti, qui ædificavit domum suam super petram.

GREEK.	FRENCH.	ENGLISH.
25. Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.	25. et lorsque la pluie est tombée, et que les torrens sont venus, et que les vents ont soufflé, et ont donné contre cette maison, elle n'est point tombée, parce qu'elle était fondée sur la roche.	25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·	26. Mais quiconque entend ces paroles que je dis, et ne les met point en pratique, sera semblable à l'homme insensé, qui a bâti sa maison sur le sable;	26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27. Καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.	27. et lorsque la pluie est tombée, et que les torrens sont venus, et que les vents ont soufflé, et ont donné contre cette maison, elle est tombée, et sa ruine a été grande.	27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.
28. Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·	28. Or il arriva que quand Jésus eut achevé ce discours, les troupes furent étonnées de sa doctrine;	28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:
29. Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.	29. car il les enseignait comme ayant de l'autorité, et non pas comme les scribes.	29. For he taught them as one having authority, and not as the scribes.

GERMAN.	SPANISH.	LATIN.
25. Da nun ein Platzregen fiel, und ein Gewässer kam, und weheten die Winde, und stießen an das Haus, fiel es doch nicht, denn es war auf einen Felsen gegründet.	25. Y descendió lluvia, y vinieron rios, y soplaron vientos, y dieron con ímpetu sobre aquella casa y no cayó porque estaba cimentada sobre peña.	25. Et descendit pluvia et venerunt flumina, et flaverunt venti, et procubuerunt domui illi, et non cecidit: fundata erat enim super petram.
26. Und wer diese meine Rede höret, und thut sie nicht, der ist einem thörichten Manne gleich, der sein Haus auf den Sand bauete.	26. Y todo aquel que oye estas mis palabras, y no las cumple, será semejante á un hombre loco que edificó su casa sobre arena.	26. Et omnis audiens mea verba hæc, et non faciens ea, assimilabitur viro stulto, qui ædificavit domum suam super arenam:
27. Da nun ein Platzregen fiel, und kam ein Gewässer, und weheten die Winde, und stießen an das Haus, da fiel es, und that einen großen Fall.	27. Y descendió lluvia, y rios vinieron, y soplaron vientos, y dieron impetuosamente sobre aquella casa, y cayó, y fué grande su ruina.	27. Et descendit pluvia, et venerunt flumina, et flaverunt venti, et proruerunt domui illi, et cecidit, et fuit casus illius magnus.
28. Und es begab sich, da Jesus diese Rede vollendet hatte, entsetzte sich das Volk über seine Lehre.	28. Y sucedió que cuando Jesus hubo concluido estos razonamientos las gentes estaban pasmadas de su doctrina.	28. Et factum est, quum consummasset Jesus sermones hos, stupebant illum turbæ super doctrina ejus.
29. Denn er predigte gewaltig, und nicht wie die Schriftgelehrten.	29. Porque los enseñaba como quien tiene autoridad y no á la manera de los Escribas.	29. Erat enim docens eos ut auctoritatem habens, et non sicut Scribæ.

GREEK.	FRENCH.	ENGLISH.
1. Καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους, ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.	1. Et quand il fut descendu de la montagne, de grandes troupes le suivirent.	1. When he was come down from the mountain, great multitudes followed him.
2. Καὶ ἰδοὺ λεπρὸς ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι.	2. Et voici, un lépreux vint et se prosterna devant lui, en lui disant : Seigneur, si tu veux, tu peux me rendre net.	2. And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.
3. Καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων· Θέλω, καθαρίσθητι· Καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.	3. Et Jésus étendant la main, le toucha, en disant : Je le veux, sois net ; et incontinent sa lèpre fut guérie.	3. And Jesus put forth his hand, and touched him, saying, I will ; be thou clean. And immediately his leprosy was cleansed.
4. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ὅρα μηδενὶ εἴπῃς· ἀλλὰ ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε τὸ δῶρον, ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.	4. Puis Jésus lui dit : Prends garde de ne le dire à personne ; mais va, et te montre au sacrificateur, et offre le don que Moïse a ordonné, afin que cela leur serve de témoignage.	4. And Jesus saith unto him, See thou tell no man ; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.
5. Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναούμ, προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν αὐτὸν,	5. Et quand Jésus fut entré dans Capernaüm, un centenier vint à lui, le priant,	5. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
6. Καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικὸς, δεινῶς βασανιζόμενος.	6. et disant : Seigneur, mon serviteur est paralytique dans ma maison, et il souffre extrêmement.	6. And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
7. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλ-	7. Jésus lui dit : J'irai, et je le guérirai.	7. And Jesus saith unto him, I will come

GERMAN.	SPANISH.	LATIN.
1. Da er aber vom Berge herab ging, folgte ihm viel Volks nach.	1. Y cuando hubo descendido del monte le seguían muchas gentes.	1. Descendente autem eo de monte, secutæ sunt eum turbæ multæ.
2. Und siehe, ein Aussätziger kam, und betete ihn an, und sprach: Herr, so du willst, kannst du mich wohl reinigen.	2. Y he aquí vinó un leproso, y le adoraba diciendo Señor, si tú quieres puedes limpiarme.	2. Et ecce leprosus veniens, adorabat eum, dicens: Domine, si velis, efficax es me mundare.
3. Und Jesus streckte seine Hand aus, rührete ihn an, und sprach: Ich wills thun; sey gereiniget. Und alsobald ward er von seinem Aussatz rein.	3. Y estendiendo Jesus la mano le tocó diciendo: Quiero, se limpió, é inmediatamente quedó limpio de su lepra.	3. Et extendens manum, tetigit eum Jesus, dicens: Volo, mundare. Et confestim mundata est ejus lepra.
4. Und Jesus sprach zu ihm: Siehe zu, sage es niemand; sondern gehe hin, und zeige dich dem Priester, und opfere die Gabe, die Moses befohlen hat, zu einem Zeugniß über sie.	4. Entónces Jesus le dijó: Mira no lo digas á nadie mas ve, presentate al Sacerdote, y ofrece el don que Moyses ordenó en testimonio á ellos.	4. Et ait illi Jesus: Vide, nemini dixeris: sed abi, teipsum ostende sacerdoti, et offer munus quod præcepit Moyses, in testimonium illis.
5. Da aber Jesus einging zu Capernaum, trat ein Hauptmann zu ihm, der bat ihn,	5. Y habiendo entrado Jesus en Capharnaum se llegó á él un centurion rogandole.	5. Introeunte autem Jesu in Capernaum, accessit ad eum Centurio, appellans eum,
6. Und sprach: Herr, mein Knecht liegt zu Hause, und ist gichtbrüchig, und hat große Qual.	6. Y diciendo: Señor, mi criado está postrado en cama paralítico reciamente atormentado.	6. Et dicens: Domine, puer meus jacet in domo paralyticus, vehementer discruciatus.
7. Jesus sprach zu ihm: Ich will kom-	7. Y Jesus le dijó: Yo iré y le sanaré.	7. Et ait illi Jesus: Ego veniens

GREEK.	FRENCH.	ENGLISH.
θῶν θεραπεύσω αὐτόν.		and heal him.
8. Καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.	8. Mais le centenier lui répondit : Seigneur, je ne suis pas digne que tu entres sous mon toit ; mais dis seulement la parole, et mon serviteur sera guéri.	8. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof : but speak the word only, and my servant shall be healed.
9. Καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας· καὶ λέγω τούτῳ, πορεύθητι, καὶ πορεύεται· καὶ ἄλλῳ, ἔρχου, καὶ ἔρχεται· καὶ τῷ δούλῳ μου, ποίησον τοῦτο, καὶ ποιεῖ.	9. Car moi-même, qui suis un homme constitué sous la puissance d'autrui, j'ai sous moi des gens de guerre, et je dis à l'un : Va, et il va ; et à un autre : Viens, et il vient ; et à mon serviteur : Fais cela, et il le fait.	9. For I am a man under authority, having soldiers under me : and I say to this man, Go, and he goeth ; and to another, Come, and he cometh; and to my servant, Do this and he doeth it.
10. Ἀκούσας δὲ ὁ Ἰησοῦς, ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν· Ἀμὴν λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον.	10. Ce que Jésus ayant entendu, il s'en étonna, et dit à ceux qui le suivaient : En vérité, je vous dis que je n'ai pas trouvé, même en Israël, une si grande foi.	10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.
11. Λέγω δὲ ὑμῖν, ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσι, καὶ ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·	11. Mais je vous dis que plusieurs viendront d'Orient et d'Occident, et seront à table dans le royaume des cieux, avec Abraham, Isaac et Jacob.	11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven :
12. Οἱ δὲ υἱοὶ τῆς	12. Et les enfans du	12. But the children

GERMAN.	SPANISH.	LATIN.
men, und ihn gesund machen.		curabo eum.
8. Der Hauptmann antwortete, und sprach: Herr, ich bin nicht werth, daß du unter mein Dach gehest; sondern sprich nur ein Wort, so wird mein Knecht gesund.	8. Entónces el centurion le respondió diciendo: Señor yo no soy digno de que entres debajo de mi techo, mas dí solamente la palabra, y sanará mi criado.	8. Et respondens Centurio ait: Domine, non sum idoneus ut meum sub tectum intres: sed tantum dic verbum, et sanabitur puer meus.
9. Denn ich bin ein Mensch, dazu der Obrigkeit unterthan, und habe unter mir Kriegsknechte; doch wenn ich sage zu einem: Gehe hin, so gehet er; und zum andern: Komm her, so kommt er; und zu meinem Knechte: Thue das, so thut ers.	9. Porque yo tambien soy hombre sujeto á la autoridad de otro, y tengo á mis órdenes soldados, y digo á este: Vé y va; y al otro ven, y viene: y á mi criado: haz esto, y lo hace.	9. Etenim ego homo sum sub auctoritatem, habens sub meipsum milites: et dico huic, Vade, et vadit: et alii, Veni, et venit: et servo meo, Fac hoc, et facit.
10. Da das Jesus hörete, verwunderte er sich, und sprach zu denen, die ihm nachfolgten: Wahrlich, ich sage euch, solchen Glauben habe ich in Israel nicht gefunden.	10. Al oir Jesus se maravilló y dijó á los que le seguían: En verdad os digo que no he hallado fé tan grande, no, ni en Israel.	10. Audiens autem Jesus, miratus est: et ait sequentibus: Amen dico vobis, neque in Israël tantam fidem inveni.
11. Aber ich sage euch: Viele werden kommen vom Morgen und vom Abend, und mit Abraham und Isaak und Jakob im Himmelreich sitzen.	11. Y os digo que vendrán muchos de oriente, y de occidente, y se sentarán con Abraham, é Isaac y Jacob en el reyno do los cielos.	11. Dico autem vobis, quod multi ab orientibus et occidentibus venient, et recumbent cum Abraham, et Isaac, et Jacob in regno cælorum.
12. Aber die Kinder	12. Y los hijos del	12. Filii autem

GREEK.	FRENCH.	ENGLISH.
βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	royaume seront jetés dans les ténèbres de dehors, où il y aura des pleurs et des grincemens de dents.	of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
13. Καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῳ· ὕπαγε, καὶ ὡς ἐπίστευσας γενηθήτω σοι. Καὶ ἰάθη ὁ παῖς αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ.	13. Alors Jésus dit au centenier: Va, et qu'il te soit fait selon que tu as cru. Et à l'heure même son serviteur fut guéri.	13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.
14. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου, εἶδε τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν·	14. Puis Jésus étant venu dans la maison de Pierre, vit la belle-mère de Pierre qui était au lit, et qui avait la fièvre.	14. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.
15 Καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη, καὶ διηκόνει αὐτῷ.	15. Et lui ayant touché la main, la fièvre la quitta: puis elle se leva, et les servit.	15. And he touched her hand, and the fever left her: and she arose, and ministered unto them.
16. Ὀψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλε τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν.	16. Et le soir étant venu, on lui présenta plusieurs démoniaques, desquels il chassa par sa parole les esprits malins, et guérit tous ceux qui se portaient mal;	16. When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:
17. Ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος· “Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε, καὶ τὰς νόσους ἐβάστασεν.”	17. afin que fût accompli ce dont il avait été parlé par Esaïe le prophète, en disant: Il a pris nos langueurs, et a porté nos maladies.	17. That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities and bare our sicknesses.

GERMAN.	SPANISH.	LATIN.
des Reichs werden ausgestoßen in die äußerste Finsterniß hinaus, da wird seyn Heulen und Zähnklappen.	reyno serán echados á las tinieblas esteriores. Alli será el llanto y el crugir de dientes.	regni ejicientur in tenebras exteriores: ibi erit fletus, et fremitus dentium.
13. Und Jesus sprach zu dem Hauptmanne: Gehe hin, dir geschehe, wie du geglaubet hast. Und sein Knecht ward gesund zu derselbigen Stunde.	13. Y Jesus dijó al centurion: Vé y como creiste así te sea hecho. Y fué sano el siervo en aquella hora.	13. Et dixit Jesus Centurioni: Abi, et sicut credidisti, fiat tibi. Et sanatus est puer ejus in hora illa.
14. Und Jesus kam in Petri Haus, und sahe, daß seine Schwiegermutter lag, und hatte das Fieber.	14. Y habiendo llegado Jesus á la casa de Pedro vió á su suegra postrada en cama, y con fiebre.	14. Et ingressus Jesus in domum Petri, vidit socrum ejus jacentem et febricitantem:
15. Da griff er ihre Hand an, und das Fieber verließ sie. Und sie stand auf, und dienete ihnen.	15. Y tocó su mano, y la fiebre la dejó, y levantose, y los servía.	15. Et tetigit manum ejus, et dimisit eam febris: et surrexit, et ministrabat eis.
16. Am Abend aber brachten sie viele Besessene zu ihm; und er trieb die Geister aus mit Worten, und machte allerley Kranke gesund.	16. Y venida la tarde le trajeron muchos endemoniados, y con su palabra lanzaba los espíritus, y curó á todos los dolientes.	16. Vespere autem facto, obtulerunt ei dæmoniacos multos, et ejiciebat spiritus verbo et omnes male habentes sanabat:
17. Auf daß erfüllet würde, das gesagt ist durch den Propheten Jesaia, der da spricht: Er hat unsere Schwachheit auf sich genommen, und unsere Seuche hat	17. Para que se cumpliese lo que fué dicho por el profeta Isaias, cuando dijó: El mísmo tomó nuestras enfermedades, y cargó con nuestras	17. Ut adimpleretur dictum per Isaiam Prophetam, dicentem: Ipse infirmitates nostras accepit, et ægrotationes por-

GREEK.	FRENCH.	ENGLISH.
18. Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτὸν, ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.	18. Or Jésus voyant autour de lui de grandes troupes, commanda de passer à l'autre rivage.	18. Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
19. Καὶ προσελθὼν εἷς Γραμματεὺς, εἶπεν αὐτῷ· Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ.	19. Et un scribe s'approchant, lui dit: Maître, je te suivrai partout où tu iras.	19. And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.
20. Καὶ λέγει αὐτῷ ὁ Ἰησοῦς· Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ του οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.	20. Et Jésus lui dit: Les renards ont des tanières, et les oiseaux du ciel ont des nids; mais le Fils de l'homme n'a pas où il puisse reposer sa tête.	20. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.
21. Ἕτερος δὲ τῶν μαθητῶν αὐτοῦ εἶπεν αὐτῷ· Κύριε ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν, καὶ θάψαι τὸν πατέρα μου.	21. Puis un autre de ses disciples lui dit: Seigneur, permets-moi d'aller premièrement ensevelir mon père.	21. And another of his disciples said unto him, Lord, suffer me first to go and bury my father.
22. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.	22. Et Jésus lui dit: Suis-moi, et laisse les morts ensevelir leurs morts.	22. But Jesus said unto him, Follow me; and let the dead bury their dead.
23. Καὶ ἐμβάντι αὐτῷ εἰς τὸ πλοῖον, ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.	23. Et quand il fut entré dans la nacelle, ses disciples le suivirent.	23. And when he was entered into a ship, his disciples followed him.
24. Καὶ ἰδοὺ, σεισμὸς μέγας ἐγένετο	24. Et, voici, il s'éleva sur la mer une si	24. And behold, there arose a great

GERMAN.	SPANISH.	LATIN.
er getragen.	dolencias.	tavit.
18. Und da Jesus viel Volks um sich sahe, hieß er hinüber jenseit des Meers fahren.	18. Mas como viese Jesus muchas gentes al rededor de sí, ordenó pasar á la otra parte del lago.	18. Videns autem Jesus multas turbas circum se, jussit abire in ulterius.
19. Und es trat zu ihm ein Schriftgelehrter, der sprach zu ihm: Meister, ich will dir folgen, wo du hingehest.	19. Y llegandose á él un Escriba le dijó: Maestro te seguíré adonde quiera que fueres.	19. Et accedens unus Scriba, ait illi: Magister, sequar te quocumque ieris.
20. Jesus sagte zu ihm: Die Füchse haben Gruben, und die Vögel unter dem Himmel haben Nester; aber des Menschen Sohn hat nicht, da er sein Haupt hinlege.	20. Y Jesus le dijó las zorras tienen madrigueras y las aves del cielo nidos, mas el Hijo del hombre no tiene donde reclinar su cabeza.	20. Et dicit ei Jesus: Vulpes foveas habent, et volucres cæli umbracula: Filius autem hominis non habet ubi caput reclinet.
21. Und ein anderer unter seinen Jüngern sprach zu ihm: Herr, erlaube mir, daß ich hingehe, und zuvor meinen Vater begrabe.	21. Y otro de sus discípulos le dijó: Señor permite que primero vaya y entierre á mi padre.	21. Alius autem discipulorum ejus ait illi: Domine, permitte mihi primum abire, et sepelire patrem meum.
22. Aber Jesus sprach zu ihm: Folge du mir, und laß die Todten ihre Todten begraben.	22. Mas Jesus le dijó: sígueme y deja que los muertos entierren á sus muertos.	22. At Jesus ait illi: Sequere me, et dimitte mortuos sepelire suos mortuos.
23. Und er trat in das Schiff, und seine Jünger folgten ihm.	23. Y habiendo él entrado en un barco le siguieron sus discípulos.	23. Et ascendente eo in naviculam, secuti sunt eum discipuli ejus.
24. Und siehe, da erhob sich ein großes Un-	24. Y he aquí se levantó una tempes-	24. Et ecce motus magnus fac-

GREEK.	FRENCH.	ENGLISH.
ἐν τῇ θαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδε.	grande tempête, que la nacelle était couverte de flots ; et Jésus dormait.	tempest in the sea, insomuch that the ship was covered with the waves : but he was asleep.
25. Καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤγειραν αὐτὸν, λέγοντες· Κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα.	25. Et ses disciples vinrent, et l'éveillèrent, en lui disant : Seigneur, sauve-nous, nous périssons !	25. And his disciples came to him, and awoke him, saying, Lord, save us : we perish.
26. Καὶ λέγει αὐτοῖς· Τί δειλοί ἐστε, ὀλιγόπιστοι ; Τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ· καὶ ἐγένετο γαλήνη μεγάλη.	26. Et il leur dit : Pourquoi avez-vous peur, gens de petite foi ? Alors s'étant levé, il parla fortement aux vents et à la mer, et il se fit un grand calme.	26. And he saith unto them, Why are ye fearful, O ye of little faith ? Then he arose, and rebuked the winds and the sea ; and there was a great calm.
27. Οἱ δὲ ἄνθρωποι ἐθαύμασαν, λέγοντες· Ποταπός ἐστιν οὗτος, ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ ;	27. Et les gens qui étaient là s'en étonnèrent, et dirent : Qui est celui-ci que les vents même et la mer lui obéissent ?	27. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him !
28. Καὶ ἐλθόντι αὐτῷ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηνῶν, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι, ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.	28. Et quand il fut passé à l'autre côté, dans le pays des Gergéséniens, deux démoniaques étant sortis des sépulcres vinrent le rencontrer ; et ils étaient si dangereux que personne ne pouvait passer par ce chemin-là.	28. And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.
29. Καὶ ἰδοὺ ἔκραξαν, λέγοντες· Τί ἡμῖν καί σοι, Ἰησοῦ	29. Et, voici, ils s'écrièrent, en disant : Qu'y a-t-il entre nous	29. And behold, they cried out, saying, What have we to do

GERMAN.

gestüm im Meer, also, daß auch das Schifflein mit Wellen bedeckt ward; und er schlief.

25. Und die Jünger traten zu ihm, und weckten ihn auf, und sprachen: Herr, hilf uns, wir verderben!

26. Da sagte er zu ihnen: Ihr Kleingläubigen, warum seyd ihr so furchtsam? Und stand auf, und bedrohete den Wind und das Meer; da ward es ganz stille.

27. Die Menschen aber verwunderten sich, und sprachen: Was ist das für ein Mann, daß ihm Wind und Meer gehorsam ist?

28. Und er kam jenseit des Meers, in die Gegend der Gergeseuer. Da liefen ihm entgegen zween Besessene, die kamen aus den Todtengräbern, und waren sehr grimmig, also, daß niemand dieselbe Straße wandeln konnte.

29. Und siehe, sie schrieen und sprachen: Ach Jesu, du Sohn

SPANISH.

tad tan grande en el mar que las olas cubrían el barco. Y el dormía.

25. Y llegandose á él sus discípulos le dispertaron diciendo: Señor, salvanos que perecemos.

26. Y el les dijó: ¿ Qué teméis ó hombres de poca fé ? Y levantandose reprendió á los viéntos y á la mar y siguióse gran bonanza.

27. Y los hombres se maravilláron y decían: ¿ Quién es este que hasta los vientos, y el mar le obedecen ?

28. Y cuando Jesus hubo pasado á la otra parte del lago en el país de los Gergesenos vinieron á su encuentro dos endemoniados que salían de los sepulcros de tal manera fieros que nadie podía pasar por aquel camino.

29. Y he aquí que empezaron á dar gritos diciendo ¿ qué te-

LATIN.

tus est in mari, ita ut naviculam operiri sub fluctibus: ipse vero dormiebat.

25. Et accedentes discipuli ejus, suscitaverunt eum, dicentes: Domine, salva nos, perimus.

26. Et dicit eis: Quid timidi estis, exiguæ fidei ? Tunc surgens imperavit ventis et mari, et facta est tranquillitas magna.

27. At homines mirati sunt, dicentes: Qualis est hic, quia et venti et mare obediunt ei ?

28. Et venienti ipsi in ulterius in regionem Gergesenorum, occurrerunt ei duo dæmoniaci de monumentis exeuntes, sævi nimis, ita ut non valere quenquam transire per viam illam.

29. Et ecce clamaverunt, dicentes: Quid nobis

GREEK.	FRENCH.	ENGLISH.
υἱὲ τοῦ Θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;	et toi, Jésus, Fils de Dieu ? Es-tu venu ici nous tourmenter avant le temps ?	with thee, Jesus, thou Son of God ? art thou come hither to torment us before the time ?
30. Ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη.	30. Or, il y avait un peu loin d'eux un grand troupeau de pourceaux qui paissait.	30. And there was a good way off from them an herd of many swine, feeding.
31. Οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες· Εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεψον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων.	31. Et les démons le priaient, en disant : Si tu nous jettes dehors, permets-nous de nous en aller dans ce troupeau de pourceaux.	31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
32. Καὶ εἶπεν αὐτοῖς· Ὑπάγετε. Οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων. Καὶ ἰδοὺ, ὥρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.	32. Et il leur dit : Allez. Et eux étant sortis, s'en allèrent dans le troupeau de pourceaux ; et, voilà, tout ce troupeau de pourceaux se précipita dans la mer, et ils moururent dans les eaux.	32. And he said unto them, Go. And when they were come out, they went into the herd of swine : and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.
33. Οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν, ἀπήγγειλαν πάντα, καὶ τὰ τῶν δαιμονιζομένων.	33. Et ceux qui les gardaient s'enfuirent, et étant venus dans la ville, ils racontèrent toutes ces choses, et ce qui était arrivé aux démoniaques.	33. And they that kept them fled, and went their ways into the city, and told every thing ; and what was befallen to the possessed of the devils.
34. Καὶ ἰδοὺ, πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ· καὶ ἰδόντες αὐτὸν, παρεκάλεσαν ὅ-	34. Et voilà, toute la ville alla au-devant de Jésus ; et l'ayant vu, ils le prièrent de se retirer de leur	34. And behold, the whole city came out to meet Jesus : and when they saw him, they besought him

[redacted]

GERMAN.	SPANISH.	LATIN.
Gottes, was haben wir mit dir zu thun? Bist du hergekommen uns zu quälen, ehe denn es Zeit ist?	nemos que ver contigo Jesus Hijo de Dios? ¿ Has venido acá á atormentarnos antes de tiempo?	et tibi, Jesu fili Dei? Venisti huc ante tempus torquere nos?
30. Es war aber ferne von ihnen eine große Heerde Säue an der Weide.	30. Y lejos de ellos estaba paciendo una gran piára de puercos.	30. Erat autem longe ab illis grex porcorum multorum pascens.
31. Da baten ihn die Teufel, und sprachen: Willst du uns austreiben, so erlaube uns in die Heerde Säue zu fahren.	31. Y los demonios le rogaron diciendo: Si nos echas de aquí permitenos que vayamos á aquella piára de puercos.	31. Verum dæmones appellabant eum, dicentes: Si ejicis nos, permitte nobis abire in gregem porcorum.
32. Und er sprach: Fahret hin. Da fuhren sie aus, und fuhren in die Heerde Säue. Und siehe, die ganze Heerde Säue stürzte sich mit einem Sturm in das Meer, und ersoffen im Wasser.	32. Y él les dijó, Id. Y habiendo ellos salido se fueron á la piára de los puercos. Y he aquí que toda la piára de los puercos se precipitó en la mar por un despeñadero, y perecieron en las aguas.	32. Et ait illis, Abite. Illi autem exeuntes abierunt in gregem porcorum. Et ecce irruit totus grex porcorum per præceps in mare, et mortui sunt in aquis.
33. Und die Hirten flohen, und gingen hin in die Stadt, und sagten das alles, und wie es mit den Besessenen ergangen war.	33. Y los que los guardaban huyeron y se fueron á la ciudad, y lo contaron todo con lo que había acontecido á los endemoniados.	33. Pastores autem fugerunt, et venientes in civitatem, nunciaverunt omnia, et illa quæ dæmoniacorum.
34. Und siehe, da ging die ganze Stadt heraus Jesu entgegen. Und da sie ihn sahen, baten sie ihn, daß er von ihrer	34. Y he aquí que toda la ciudad salió á encontrar á Jesus, y al verle le rogaron que se fuese de sus	34. Et ecce tota civitas exiit in occursum Jesu. Et videntes eum, rogabant ut transi-

GREEK.	FRENCH.	ENGLISH.
πως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.	pays	that he would depart out of their coasts.
1. Καὶ ἐμβὰς εἰς τὸ πλοῖον, διεπέρασε, καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.	1. Alors, étant entré dans la nacelle, il repassa la mer, et vint en sa ville.	1. And he entered into a ship, and passed over, and came into his own city.
2. Καὶ ἰδοὺ, προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον· καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου.	2. Et, voici, on lui présenta un paralytique couché dans un lit. Et Jésus voyant leur foi, dit au paralytique : Aie bon courage, mon fils! tes péchés te sont pardonnés.	2. And behold, they brought to him a man sick of the palsy, lying on a bed : and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.
3. Καὶ ἰδοὺ, τινὲς τῶν Γραμματέων εἶπον ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ.	3. Et, voici, quelques-uns des scribes disaient en eux-mêmes : Celui-ci blasphème.	3. And behold, certain of the scribes said within themselves, This man blasphemeth.
4. Καὶ ἰδὼν ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν, εἶπεν· Ἱνατί ὑμεῖς ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;	4. Mais Jésus, connaissant leurs pensées, leur dit : Pourquoi pensez-vous du mal dans vos cœurs ?	4. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?
5. Τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν· Ἀφέωνταί σοι αἱ ἁμαρτίαι· ἢ εἰπεῖν· Ἔγειραι καὶ περιπάτει;	5. Car lequel est le plus aisé, ou de dire : Tes péchés te sont pardonnés ; ou de dire : Lève-toi, et marche ?	5. For whether is easier to say, Thy sins be forgiven thee ; or to say, Arise, and walk ?
6. Ἵνα δὲ εἰδῆτε, ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας· τότε λέγει τῷ παραλυτικῷ· Ἐ-	6. Or, afin que vous sachiez que le Fils de l'homme a le pouvoir sur la terre de pardonner les péchés, il dit alors au paraly-	6. But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,)

[redacted]

GERMAN.	SPANISH.	LATIN.
Grenze weichen wollte.	términos.	ret a finibus eorum.
1. Da trat er in das Schiff, und fuhr wieder herüber, und kam in seine Stadt.	1. Y entrando en un barco pasó á la otra ribera, y vinó á su ciudad.	1. Et ascendens in naviculam, trajecit, et venit in propriam civitatem.
2. Und siehe, da brachten sie zu ihm einen Gichtbrüchigen, der lag auf einem Bette. Da nun Jesus ihren Glauben sah, sprach er zu dem Gichtbrüchigen: Sey getrost, mein Sohn, deine Sünden sind dir vergeben.	2. Y he aquí le trajeron un paralítico postrado en un lecho, y viendo Jesus la fé de ellos dijó al paralítico: Ten confianza, hijo, tus pecados te son perdonados.	2. Et ecce offerebant ei paralyticum in lecto jacentem: et videns Jesus fidem illorum, dixit paralytico: Confide fili, remittuntur tibi peccata tua.
3. Und siehe, etliche unter den Schriftgelehrten sprachen bey sich selbst: Dieser lästert Gott.	3. Y he aquí algunos de los Escribas decían para consigo: Este blasfema.	3. Et ecce quidam Scribarum dixerunt in seipsis: Hic blasphemat.
4. Da aber Jesus ihre Gedanken sah, sprach er: Warum denket ihr so Arges in euren Herzen?	4. Y viendo Jesus sus pensamientos dijó ¿porqué pensáis mal en vuestros corazones?	4. Et videns Jesus cogitationes eorum, dixit, Ut quid vos cogitatis mala in cordibus vestris?
5. Welches ist leichter, zu sagen: Dir sind deine Sünden vergeben; oder zu sagen: Stehe auf, und wandle?	5. ¿Cual cosa es mas facil decir perdonados te son tus pecados, ó decir levantate y anda?	5. Quid enim est facilius, dicere: Dimittuntur tibi peccata: an dicere, Erigere, et ambula?
6. Auf daß ihr aber wisset, daß des Menschen Sohn Macht habe auf Erden, die Sünden zu vergeben, sprach er zu dem Gichtbrüchi-	6. Pues paraque sépais que el Hijo del hombre tiene potestad en la tierra de perdonar pecados, levantate (dijó él en-	6. Ut autem sciatis quod auctoritatem habet Filius hominis in terra remittere peccata: tunc ait

GREEK.	FRENCH.	ENGLISH.
γερθεὶς ἆρόν σου τὴν κλίνην, καὶ ὕπαγε εἰς τὸν οἶκόν σου.	tique : Lève-toi, charge ton lit, et t'en va en ta maison.	Arise, take up thy bed, and go unto thine house.
7. Καὶ ἐγερθεὶς, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.	7. Et il se leva, et s'en alla en sa maison.	7. And he arose, and departed to his house.
8. Ἰδόντες δὲ οἱ ὄχλοι ἐθαύμασαν, καὶ ἐδόξασαν τὸν Θεὸν, τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.	8. Ce que les troupes ayant vu, elles s'en étonnèrent, et elles glorifièrent Dieu de ce qu'il avait donné une telle puissance aux hommes.	8. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men.
9. Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον· καὶ λέγει αὐτῷ, Ἀκολούθει μοι. Καὶ ἀναστὰς, ἠκολούθησεν αὐτῷ.	9. Puis Jésus passant plus avant, vit un homme, nommé Matthieu, assis au lieu du péage, et il lui dit : Suis-moi, et il se leva, et le suivit.	9. And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him.
10. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες, συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.	10. Et comme Jésus était à table dans la maison de Matthieu, voici, plusieurs péagers, et des gens de mauvaise vie, qui étaient venus là, se mirent à table avec Jésus et ses disciples.	10. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.
11. Καὶ ἰδόντες οἱ Φαρισαῖοι, εἶπον τοῖς μαθηταῖς αὐτοῦ· Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;	11. Ce que les pharisiens ayant vu, ils dirent à ses disciples : Pourquoi votre maître mange-t-il avec des péagers et des gens de mauvaise vie ?	11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners ?

[redacted]

GERMAN.	SPANISH.	LATIN.
gen: Stehe auf, hebe dein Bett auf, und gehe heim.	tónces al paralítico) toma tu lecho, y vete á tu casa.	paralytico: Erectus tolle tuum lectum, et abi in domum tuam.
7. Und er stand auf, und ging heim.	7. Y levantóse y se fué á su casa.	7. Et erectus abiit in domum suam.
8. Da das Volk das sah, verwunderte es sich, und pries Gott, der solche Macht den Menschen gegeben hat.	8. Y cuando le vieron las gentes se maravillaron y glorificaron á Dios, por haber dado tal potestad á los hombres.	8. Videntes autem turbæ, timuerunt, et glorificaverunt Deum, dantem auctoritatem talem hominibus.
9 Und da Jesus von dannen ging, sah er einen Menschen am Zoll sitzen, der hieß Matthäus, und sprach zu ihm: Folge mir. Und er stand auf, und folgte ihm.	9. Y pasando adelánte de allí Jesus vió á un hombre que estaba sentado en dónde se recibían los tributos, el cual se llamaba Matheo, y le dijó: Sigueme, y él levantóse y le siguió.	9. Et præteriens Jesus inde, vidit hominem sedentem in telonio, Matthæum dictum: et ait illi: Sequere me: et surgens sequutus est eum.
10. Und es begab sich, da er zu Tische saß im Hause, siehe, da kamen viele Zöllner und Sünder, und saßen zu Tische mit Jesu und seinen Jüngern.	10. Y acaeció que estando Jesus sentado á la mesa en la casa, he aquí vinieron muchos publicános y pecadores, y se sentaron á comer con él y sus discípulos.	10. Et factum est eo discumbente in domo, et ecce multi publicani et peccatores venientes, discumbebant cum Jesu, et discipulis ejus.
11. Da das die Pharisäer sahen, sprachen sie zu seinen Jüngern: Warum isset euer Meister mit Zöllnern und Sündern?	11. Y al verlo los Phariseos dijeron á sus discípulos ¿porqué vuestro Maestro come con publicanos y pecadores?	11. Et videntes Pharisæi dicebant discipulis ejus: Quare cum publicanis et peccatoribus manducat Magister vester?

GREEK.	FRENCH.	ENGLISH.
12. Ὁ δὲ Ἰησοῦς ἀκούσας, εἶπεν αὐτοῖς· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.	12. Mais Jésus l'ayant entendu, leur dit : Ceux qui sont en santé n'ont pas besoin de médecin, mais ceux qui se portent mal.	12. But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.
13. Πορευθέντες δὲ μάθετε τί ἐστιν· Ἔλεον θέλω, καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλ' ἁμαρτωλοὺς εἰς μετάνοιαν.	13. Mais allez, et apprenez ce que veulent dire ces paroles : Je veux miséricorde, et non pas sacrifice ; car je ne suis pas venu pour appeler à la repentance les justes, mais les pécheurs.	13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance.
14. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες· Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσι;	14. Alors les disciples de Jean vinrent à lui, et lui dirent : Pourquoi nous et les pharisiens jeûnons-nous souvent, et tes disciples ne jeûnent point ?	14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not ?
15. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.	15. Et Jésus leur répondit : Les gens de la chambre du nouveau marié peuvent-ils s'affliger pendant que le nouveau marié est avec eux ? Mais les jours viendront que le nouveau marié leur sera ôté, et c'est alors qu'ils jeûneront.	15. And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them ? but the days will come when the bridegroom shall be taken from them, and then shall they fast.
16. Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει	16. Aussi personne ne met une pièce de drap neuf à un vieux habit ; car ce qui est	16. No man putteth a piece of new cloth unto an old garment : for that which is put

[redacted]

GERMAN.	SPANISH.	LATIN.
12. Da das Jesus hörete, sprach er zu ihnen: Die Starken bedürfen des Arztes nicht, sondern die Kranken.	12. Mas oyendolo Jesus les dijó: no tienen los que estan sanos necesidad de médico, sino los que estan enfermos.	12. At Jesus audiens, ait illis: Non usum habent valentes medico, sed male habentes.
13. Gehet aber hin, und lernet, was das sey: Ich habe Wohlgefallen an Barmherzigkeit, und nicht am Opfer. Ich bin gekommen, die Sünder zur Buße zu rufen, und nicht die Frommen.	13. Id pues, y aprended lo que significa: Misericórdia quiero, y no sacrificio, porque no he venido á llamar los justos sino los pecadores á arrepentimiento.	13. Euntes autem discite quid est, Misericordiam volo, et non sacrificium. Non enim veni vocare justos, sed peccatores ad pœnitentiam.
14. Indeß kamen die Junger Johannis zu ihm, und sprachen: Warum fasten wir und die Pharisäer so viel, und deine Jünger fasten nicht?	14. Á esta sazon vinieron á él los discípulos de Juan diciendole ¿ porqué nosotros y los Phariseos ayunamos con frequencia, y tus discípulos no ayunan?	14. Tunc adeunt eum discipuli Joannis, dicentes: Quare nos et Pharisæi jejunamus frequenter, discipuli autem tui non jejunant?
15. Jesus sprach zu ihnen: Wie können die Hochzeitleute Leid tragen, so lange der Bräutigam bey ihnen ist? Es wird aber die Zeit kommen, daß der Bräutigam von ihnen genommen wird; alsdann werden sie fasten.	15. Y Jesus les dijó ¿ pueden acaso los que estan de bodas andar afligidos mientras el esposo está con ellos? Mas vendrán dias en que el esposo les será quítado; y entónces ayunarán.	15. Et ait illis Jesus, Nunquid possunt filii sponsi lugere quamdiu cum illis est sponsus? Venient autem dies, quum auferetur ab eis sponsus, et tunc jejunabunt.
16. Niemand flicket ein altes Kleid mit einem Lappen von neuem Tuch; denn der Lappe	16. Nádie echa remiendo de paño recio en vestido viejo, porque el tal remien-	16. Nemo autem injicit injectionem panni rudis in vestimen-

GREEK.	FRENCH.	ENGLISH.
γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.	mis pour remplir, emporte de l'habit, et la déchirure en est plus grande.	in to fill it up taketh from the garment, and the rent is made worse.
17. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται, καὶ οἱ ἀσκοὶ ἀπολοῦνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς, καὶ ἀμφότερα συντηροῦνται.	17. On ne met pas non plus le vin nouveau dans de vieux vaisseaux; autrement les vaisseaux se rompent, et le vin se répand, et les vaisseaux périssent; mais on met le vin nouveau dans des vaisseaux neufs, et l'un et l'autre se conservent.	17. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.
18. Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς, ἰδού, ἄρχων ἐλθὼν προσεκύνει αὐτῷ, λέγων· Ὅτι ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθών, ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.	18. Comme il leur disait ces choses, voici venir un seigneur qui se prosterna devant lui, en lui disant: Ma fille est déjà morte; mais viens, et pose ta main sur elle, et elle vivra.	18. While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.
19. Καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ, καὶ οἱ μαθηταὶ αὐτοῦ.	19. Et Jésus s'étant levé, le suivit avec ses disciples.	19. And Jesus arose, and followed him, and so did his disciples.
20. Καὶ ἰδού, γυνὴ αἱμοῤῥοοῦσα δώδεκα ἔτη, προσελθοῦσα ὄπισθεν, ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·	20. Et, voici, une femme travaillée d'une perte de sang depuis douze ans, vint par derrière, et toucha le bord de son vêtement.	20. (And behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment.
21. Ἔλεγε γὰρ ἐν ἑαυτῇ· Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου	21. Car elle disait en elle-méme: Si seulement je touche	21. For she said within herself, If I may but touch his

[redacted]

GERMAN.	SPANISH.	LATIN.
reißt doch wieder vom Kleide, und der Riß wird ärger.	do se lleva parte del mismo vestido, y la rotura se hace peor.	tum vetus: aufert enim plenitudinem ejus a vestimento, et pejor scissura fit.
17. Man fasset auch nicht Most in alte Schläuche; anders die Schläuche zerreißen, und der Most wird verschüttet, und die Schläuche kommen um: sondern man fasset Most in neue Schläuche, so werden sie beyde mit einander behalten.	17. Ni tampoco echan vino nuevo en odres viejos. De otra suerte se rompen los odres y el vino se derrama, y se pierden los odres. Mas echan el vino nuevo en odres nuevos, y así se conserva lo uno y los otros.	17. Neque mittunt vinum novum in utres veteres: si autem minus, rumpuntur utres, et vinum effluit, et utres pereunt: sed mittunt vinum novum in utres novos, et ambo conservantur.
18. Da er solches mit ihnen redete, siehe, da kam der Obersten einer, und fiel vor ihm nieder, und sprach: Herr, meine Tochter ist jetzt gestorben; aber komm, und lege deine Hand auf sie so wird sie lebendig.	18. Mientras él les estaba diciendo estas cosas he aquí vino un cierto hombre principál, y le adoró diciendo: Señor mi hija acaba de morír, pero ven, pon tu mano sobre ella y vivirá.	18. Hæc illo loquente eis, ecce princeps veniens, adorabat eum dicens: Quod filia mea modo defuncta est: sed veniens impone manum tuam super eam et vivet.
19. Und Jesus stand auf, und folgte ihm nach, und seine Jünger.	19. Y levantandose Jesus le fué siguiendo con sus discípulos.	19. Et surgens Jesus sequebatur eum, et discipuli ejus.
20. Und siehe, ein Weib, das zwölf Jahre den Blutgang gehabt, trat von hinten zu, und rührete seines Kleides Saum an.	20. Y he aquí una muger que hacía doce años que padecía un flujo de sangre, llegandose por detrás le tocó la orla de su vestido.	20. Et ecce mulier sanguiflua duodecim annis, accedens retro, tetigit fimbriam vestimenti ejus.
21. Denn sie sprach bey sich selbst: Möchte ich nur sein Kleid an-	21. Porque decía ella entre sí: si yo puedo tocar tan sola-	21. Dicebat enim in seipsa: Si tantum tetige-

GREEK.	FRENCH.	ENGLISH.
αὐτοῦ, σωθήσομαι.	son vêtement, je serai guérie.	garment, I shall be whole.
22. Ὁ δὲ Ἰησοῦς ἐπιστραφεὶς καὶ ἰδὼν αὐτὴν, εἶπε· Θάρσει θύγατερ· ἡ πίστις σου σέσωκέ σε. Καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.	22. Et Jésus s'étant retourné, et la regardant, lui dit : Aie bon courage, ma fille ! ta foi t'a sauvée. Et dans ce moment la femme fut guérie.	22. But Jesus turned him about; and when he saw her, he said, Daughter, be of good comfort : thy faith hath made thee whole. And the woman was made whole from that hour.)
23. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος, καὶ ἰδὼν τοὺς αὐλητὰς, καὶ τὸν ὄχλον θορυβούμενον,	23. Or quand Jésus fut arrivé à la maison de ce seigneur, et qu'il eut vu les joueurs d'instrumens, et une troupe de gens qui faisait un grand bruit,	23. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,
24. Λέγει αὐτοῖς· Ἀναχωρεῖτε· οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει. Καὶ κατεγέλων αὐτοῦ.	24. il leur dit : Retirez-vous, car la jeune fille n'est pas morte, mais elle dort ; et ils se moquaient de lui.	24. He said unto them, Give place : for the maid is not dead, but sleepeth. And they laughed him to scorn.
25. Ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησε τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.	25. Après donc qu'on eut fait sortir toute cette troupe, il entra, et prit la main de la jeune fille, et elle se leva.	25. But when the people were put forth, he went in, and took her by the hand, and the maid arose.
26. Καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.	26. Et le bruit s'en répandit par tout ce pays-là.	26. And the fame hereof went abroad into all that land.
27. Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ, ἠκολούθησαν αὐτῷ δύο τυφλοὶ, κράζοντες, καὶ λέγοντες· Ἐλέησον ἡμᾶς, υἱὲ Δαβίδ.	27. Et comme Jésus passait plus loin, deux aveugles le suivirent, en criant et disant : Fils de David, aie pitié de nous !	27. And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

[redacted]

GERMAN.	SPANISH.	LATIN.
rühren, so würde ich gesund.	mente su vestido, seré sana.	ro vestimentum ejus, servabor.
22. Da wandte sich Jesus um, und sah sie, und sprach: Sey getrost meine Tochter, dein Glaube hat dir geholfen. Und das Weib ward gesund zu derselbigen Stunde.	22. Y volviendose Jesus y viendola la dijó; ten confianza hija, tu fé te ha salvado. Y quedó la muger sana desde aquella hora.	22. At Jesus conversus, et videns eam, dixit: Confide filia, fides tua servavit te. Et servata est mulier ab hora illa.
23. Und als er in des Obersten Haus kam, und sah die Pfeifer und das Getümmel des Volks,	23. Y cuando llegó Jesus á casa de aquel hombre principál, y vió los tañedores de flautas y á la gente que hacían ruido.	23. Et veniens Jesus in domum Principis, et videns tibicines et turbam tumultuantem,
24. Sprach er zu ihnen: Weichet, denn das Mägdlein ist nicht todt, sondern es schläft. Und sie verlachten ihn.	24. Dijoles: Retiraos, pues la muchacha no está muerta sino que duerme. Y hacían burla de él.	24. Dicit illis: Recedite: non enim mortua est puella, sed dormit. Et deridebant eum.
25. Als aber das Volk ausgetrieben war, ging er hinein, und ergriff sie bey der Hand; da stand das Mägdlein auf.	25. Y echada que fué la gente fuera, entró: y la tomó de la mano, y la muchacha se levantó.	25. Quum vero ejecta esset turba, ingressus apprehendit manum ejus, et surrexit puella.
26. Und dies Gerücht erscholl in dasselbige ganze Land.	26. Y corrió la fama de esto por toda aquella tierra.	26. Et exiit fama hæc in universam terram illam.
27. Und da Jesus von dannen weiter ging, folgten ihm zween Blinde nach, die schrieen und sprachen: Ach du Sohn Davids, erbarme dich unser!	27. Y cuando partió Jesus de aquel lugar le siguieron dos ciegos gritando y diciendo: Hijo de David ten misericórdia de nosotros.	27. Et transeunte inde Jesu, sequuti sunt eum duo cæci, clamantes, et dicentes: Miserere nostri fili David.

GREEK.	FRENCH.	ENGLISH.
28. Ἐλθόντι δὲ εἰς τὴν οἰκίαν, προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς· Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; Λέγουσιν αὐτῷ, Ναὶ Κύριε.	28. Et quand il fut arrivé dans la maison, ces aveugles vinrent à lui, et il leur dit : Croyez-vous que je puisse faire ce que vous me demandez ? Ils lui répondirent : Oui, vraiment, Seigneur.	28. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord.
29. Τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν, λέγων· Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.	29. Alors il toucha leurs yeux, en disant: Qu'il vous soit fait selon votre foi.	29. Then touched he their eyes, saying, According to your faith be it unto you.
30. Καὶ ἀνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί· καὶ ἐνεβριμήσατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Ὁρᾶτε μηδεὶς γινωσκέτω.	30. Et leurs yeux furent ouverts ; et Jésus leur défendit avec menaces, disant : Prenez garde que personne ne le sache.	30. And their eyes were opened ; and Jesus straitly charged them, saying, See that no man know it.
31. Οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.	31. Mais eux étant partis, répandirent sa renommée dans tout ce pays-là.	31. But they, when they were departed, spread abroad his fame in all that country.
32. Αὐτῶν δὲ ἐξερχομένων, ἰδού, προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον·	32. Et comme ils sortaient, voici, on lui présenta un homme muet et démoniaque.	32. As they went out, behold, they brought to him a dumb man possessed with a devil.
33. Καὶ ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφός· καὶ ἐθαύμασαν οἱ ὄχλοι, λέγοντες· Ὅτι οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.	33. Et quand le démon eut été chassé dehors, le muet parla ; et les troupes s'en étonnèrent, en disant : Il ne s'est jamais rien vu de semblable en Israël.	33. And when the devil was cast out, the dumb spake : and the multitudes marvelled, saying, It was never so seen in Israel.
34. Οἱ δὲ Φαρι-	34. Mais les phari-	34. But the Phari-

[redacted]

GERMAN.	SPANISH.	LATIN.
28. Und da er heim kam, traten die Blinden zu ihm. Und Jesus sprach zu ihnen: Glaubet ihr, daß ich euch solches thun kann? Da sprachen sie zu ihm: Herr, ja.	28. Y llegado á la casa los ciegos vinieron á él. Y Jesus les dijó ¿ Creéis que puedo hacer esto ? Ellos digeron · Si, Señor.	28. Venienti autem in domum, accesserunt ad eum cæci. Et dicit eis Jesus: Creditis quod possum hoc facere? Dicunt ei: Utique Domine.
29. Da rührete er ihre Augen an, und sprach: Euch geschehe nach eurem Glauben.	29. Entónces les tocó los ojos diciendo: Segun vuestra fé así os sea hecho.	29. Tunc tetigit oculos eorum, dicens: Secundum fidem vestram fiat vobis.
30. Und ihre Augen wurden geöffnet. Und Jesus bedrohete sie, und sprach: Sehet zu, daß es niemand erfahre.	30. Y fueron abiertos sus ojos, y Jesus les encargó estrechamente diciendo: mirad que nadie lo sepa.	30. Et aperti sunt eorum oculi: et comminatus est illis Jesus, dicens: Videte ne quis sciat:
31. Aber sie gingen aus, und machten ihn ruchtbar in demselbigen ganzen Lande.	31. Mas habiendo ellos salido de allí divulgaron su fama por toda aquella tierra.	31. Illi autem exeuntes diffamaverunt eum in tota terra illa.
32. Da nun diese waren hinaus gekommen, siehe, da brachten sie zu ihm einen Menschen, der war stumm und besessen.	32. Y al salir ellos, he aquí le trajeron un hombre mudo poseido del demonio.	32. Illis autem egressis, ecce obtulerunt ei hominem mutum dæmoniacum.
33. Und da der Teufel war ausgetrieben, redete der Stumme. Und das Volk verwunderte sich, und sprach: Solches ist noch nie in Israel ersehen worden.	33. Y lanzado fuéra el demonio el mudo habló, y las gentes maravilladas decían: nunca se vió tal cosa en Israel.	33. Et ejecto dæmonio, locutus est mutus, et miratæ sunt turbæ, dicentes, Nunquam apparuit sic in Israël.
34. Aber die Phari-	34. Mas los Phari-	34. Pharisæi au-

GREEK.	FRENCH.	ENGLISH.
σαῖοι ἔλεγον· Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.	siens disaient : Il chasse les démons par le prince des démons.	sees said, He casteth out devils, through the prince of the devils.
35. Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.	35. Or Jésus allait dans toutes les villes et dans les bourgades, enseignant dans leurs synagogues, et prêchant l'évangile du royaume, et guérissant toutes sortes de maladies, et toutes sortes d'infirmités parmi le peuple.	35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.
36. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐῤῥιμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.	36. Et voyant les troupes, il en fut ému de compassion, parce qu'ils étaient dispersés et errans comme des brebis qui n'ont point de pasteur.	36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
37. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι·	37. Et il dit à ses disciples : Certes la moisson est grande, mais il y a peu d'ouvriers.	37. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few.
38. Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.	38. Priez donc le seigneur de la moisson, qu'il envoie des ouvriers en sa moisson.	38. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.
1. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ, ἔδωκεν αὐτοῖς ἐξουσίαν κατὰ πνευμάτων ἀκαθάρτων, ὥστε ἐκ-	1. Alors Jésus ayant appelé ses douze disciples, leur donna puissance sur les esprits immondes pour les chasser hors	1. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out,

GERMAN.	SPANISH.	LATIN.
ſäer ſprachen: Er treibet die Teufel aus durch der Teufel Oberſten.	seos decían: por medio del príncipe de los demónios echa fuéra los demónios.	tem dicebant: In principe dæmoniorum ejicit dæmones.
35. Und Jeſus ging umher in alle Städte und Märkte, lehrete in ihren Schulen, und predigte das Evangelium von dem Reich, und heilete allerley Seuche, und allerley Krankheit im Volk.	35. Y Jesus iba recorriendo todas las ciudades y villas enseñando en sus sinagogas y predicando el Evangelio del reyno, curando toda enfermedad y toda doléncia en el pueblo.	35. Et circumibat Jesus civitates omnes, et castella, docens in synagogis eorum, et prædicans euangelium regni, et curans omnem languorem, et omnem infirmitatem in populo.
36. Und da er das Volk ſah, jammerte ihn deſſelbigen; denn ſie waren verſchmachtet und zerſtreuet, wie die Schafe, die keinen Hirten haben.	36. Y al ver aquellas gentes tuvo compasión de ellas, porque estaban abatidas y desparramadas como ovejas sin pastor.	36. Videns autem turbas, misertus est de eis, quia erant vexati, et dispersi sicut oves non habentes pastorem.
37. Da ſprach er zu ſeinen Jüngern: Die Ernte iſt groß, aber wenige ſind der Arbeiter.	37. Entónces dijó á sus discípulos: Verdaderamente la mies es copiósa; mas los trabajadores son pocos.	37. Tunc dicit discipulis suis: Messis quidem multa, operarii autem pauci.
38. Darum bittet den Herrn der Ernte, daß er Arbeiter in ſeine Ernte ſende.	38. Rogad pues al Señor que envie trabajadores á su mies.	38. Supplicate ergo domino messis, ut emittat operarios in messem suam.
1. Und er rief ſeine zwölf Jünger zu ſich, und gab ihnen Macht über die unſaubern Geiſter, daß ſie dieſelben austrieben, und heile-	1. Entónces llamando á sí sus doce discípulos les dió potestad sobre los espiritus inmundos para lanzarlos fuera, y cu-	1. Et advocans duodecim discipulos suos, dedit illis potestatem spirituum immundorum, ut ejicere

GREEK.	FRENCH.	ENGLISH.
βάλλειν αὐτά, καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.	des possédés, et pour guérir toutes sortes de maladies, et toutes sortes d'infirmités.	and to heal all manner of sickness, and all manner of disease.
2. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα· πρῶτος, Σίμων ὁ λεγόμενος Πέτρος, καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ· Ἰάκωβος ὁ τοῦ Ζεβεδαίου, καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ·	2. Et ce sont ici les noms des douze apôtres : Le premier est Simon, nommé Pierre, et André, son frère ; Jacques, fils de Zébédée, et Jean, son frère ;	2. Now the names of the twelve apostles are these : The first, Simon, who is called Peter, and Andrew, his brother ; James the son of Zebedee, and John his brother ;
3. Φίλιππος, καὶ Βαρθολομαῖος· Θωμᾶς, καὶ Ματθαῖος ὁ τελώνης· Ἰάκωβος ὁ τοῦ Ἀλφαίου, καὶ Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος·	3. Philippe et Barthélemi ; Thomas, et Matthieu, le péager ; Jacques, fils d'Alphée, et Lebbée, surnommé Thaddée ;	3. Philip, and Bartholomew ; Thomas, and Matthew the publican ; James the son of Alpheus, and Lebbeus, whose surname was Thaddeus ;
4. Σίμων ὁ Κανανίτης, καὶ Ἰούδας ὁ Ἰσκαριώτης, ὁ καὶ παραδοὺς αὐτόν.	4. Simon Cananéen, et Judas Iscariot, qui même le trahit.	4. Simon the Canaanite, and Judas Iscariot, who also betrayed him.
5. Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς, παραγγείλας αὐτοῖς, λέγων· Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·	5. Jésus envoya ces douze, et leur commanda, en disant : N'allez point vers les Gentils, et n'entrez point dans aucune ville des Samaritains ;	5. These twelve Jesus sent forth, and commanded them, saying, Gó not into the way of the Gentiles, and into any city of the Samaritans enter ye not.
6. Πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.	6. mais plutôt allez vers les brebis perdues de la maison d'Israël.	6. But go rather to the lost sheep of the house of Israel.
7. Πορευόμενοι δὲ κηρύσσετε, λέγοντες·	7. Et quand vous serez partis, prêchez,	7. And as ye go, preach, saying, The

[redacted]

GERMAN.	SPANISH.	LATIN.
ten allerley Seuche, und allerley Krankheit.	rar toda enfermedad y toda dolencia.	eos, et curare omnem languorem, et omnem infirmitatem.
2. Die Namen aber der zwölf Apostel sind diese: Der erste Simon, genannt Petrus; und Andreas, sein Bruder; Jakobus, Zebedäi Sohn; und Johannes, sein Bruder;	2. Y los nombres de los doce Apóstoles son estos: el primero Simon llamado Pedro y Andres su hermano, Jacobo hijo de Zebedeo, y Juan su hermano.	2. Duodecim autem Apostolorum nomina sunt hæc: Primus, Simon dictus Petrus, et Andreas frater ejus, Jacobus Zebedæi, et Joannes frater ejus.
3. Philippus; und Bartholomäus; Thomas; und Matthäus, der Zöllner; Jakobus, Alphäi Sohn; Lebbäus, mit dem Zunamen Thaddäus;	3. Felipe y Bartolome: Tomas y Matheo el publicano: Jacobo hijo de Alfeo, y Lebeo por sobre nombre Thadeo.	3. Philippus et Bartholomæus: Thomas et Matthæus publicanus: Jacobus Alphæi, et Lebbæus cognominatus Thaddæus:
4. Simon von Cana; und Judas Ischarioth, welcher ihn verrieth.	4. Simon el Cananeo, y Judas Iscariotes él mismo que le entregó.	4. Simon Chananites, et Judas Iscariotes, qui et tradens eum.
5. Diese zwölf sandte Jesus, gebot ihnen und sprach: Gehet nicht auf der Heiden Straße, und ziehet nicht in der Samariter Städte;	5. Estos doce envió Jesus y les mandó diciendo: no andéis por camino de Gentiles ní entréis en ciudad alguna de los Samaritanos.	5. Hos duodecim legavit Jesus, denuncians eis, dicens: In viam gentium ne abieritis, et in civitatem Samaritanorum me intraveritis.
6. Sondern gehet hin zu den verlornen Schafen aus dem Hause Israel.	6. Mas id antes á las ovejas perdidas de la casa de Israel:	6. Ite autem magis ad oves perditas domus Israël.
7. Gehet aber und prediget, und sprechet:	7. Id, y predicad diciendo: el reyno	7. Euntes autem prædicate, di-

GREEK.	FRENCH.	ENGLISH.
Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.	en disant : Le royaume des cieux est proche.	kingdom of heaven is at hand.
8. Ἀσθενοῦντας θεραπεύετε, λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε · δωρεὰν ἐλάβετε, δωρεὰν δότε.	8. Guérissez les malades, rendez nets les lépreux, ressuscitez les morts, chassez les démons hors des possédés ; vous l'avez reçu gratuitement, donnez-le gratuitement.	8. Heal the sick, cleanse the lepers, raise the dead, cast out devils : freely ye have received, freely give.
9. Μὴ κτήσησθε χρυσὸν, μηδὲ ἄργυρον, μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν ·	9. Ne faites provision ni d'or, ni d'argent, ni de monnaie dans vos ceintures ;	9. Provide neither gold, nor silver, nor brass, in your purses ;
10. Μὴ πήραν εἰς ὁδὸν, μηδὲ δύο χιτῶνας, μηδὲ ὑποδήματα, μηδὲ ῥάβδους · ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.	10. ni de sac pour le voyage, ni de deux robes, ni de souliers, ni de bâton ; car l'ouvrier est digne de sa nourriture.	10. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat.
11. Εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστι · κἀκεῖ μείνατε ἕως ἂν ἐξέλθητε.	11. Et dans quelque ville ou bourgade que vous entriez, informez-vous qui y est digne de vous loger ; et demeurez chez lui jusqu'à ce que vous partiez de là.	11. And into whatsoever city or town ye shall enter, inquire who in it is worthy ; and there abide till ye go thence.
12. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν.	12. Et quand vous entrerez dans quelque maison, saluez-la.	12. And when ye come into an house, salute it.
13. Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν · ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.	13. Et si cette maison en est digne, que votre paix vienne sur elle ; mais si elle n'en est pas digne, que votre paix retourne à vous.	13. And if the house be worthy, let your peace come upon it : but if it be not worthy, let your peace return to you.

[redacted]

GERMAN.	SPANISH.	LATIN.
Das Himmelreich ist nahe herbey gekommen.	de los cielos está cerca.	centes: Quia appropinquavit regnum cælorum.
8. Machet die Kranken gesund, reiniget die Aussätzigen, wecket die Todten auf, treibet die Teufel aus. Umsonst habt ihr es empfangen, umsonst gebt es auch.	8. Curad enfermos, limpiad leprosos, resucitad muertos, lanzad demónios: de valde recibisteis, dad de valde.	8. Infirmos curate, leprosos mundate, mortuos suscitate dæmones ejicite: gratis accepistis, gratis date.
9. Ihr sollt nicht Gold, noch Silber, noch Erz in euren Gürteln haben;	9. No llevéis oro ní plata ní cóbre en vuestras bolsas.	9. Ne possideatis aurum, neque argentum, neque æs in zonis vestris:
10. Auch keine Tasche zur Wegfahrt, auch nicht zween Röcke, keine Schuhe, auch keinen Stecken. Denn ein Arbeiter ist seiner Speise werth.	10. Ní alforja para el camino, ní dos túnicas, ní zapatos, ní baston; porque el trabajador, digno es de su alimento:	10. Non peram in viam, neque duas tunicas, neque calceamenta, neque virgam: dignus enim operarius alimento suo est.
11. Wo ihr aber in eine Stadt oder Markt gehet, da erkundiget euch, ob jemand darinnen sey, der es werth ist; und bey demselben bleibet, bis ihr von dannen ziehet.	11. Mas en cualquiera ciudad ó aldea donde entrareis, informaos de quien hay en ella, que sea digno; y morad allí hasta que salgáis.	11. In quamcunque autem civitatem aut castellum intraveritis, interrogate quis in ea dignus sit: et ibi manete donec exeatis.
12. Wo ihr aber in ein Haus gehet, so grüßet dasselbige.	12. Y al entrar en la casa saludadla.	12. Intrantes autem in domum, salutate eam.
13. Und so es dasselbige Haus werth ist, wird euer Friede auf sie kommen. Ist es aber nicht werth, so wird sich euer Friede wieder zu euch wenden.	13. Y si la casa fuere digna, vuestra paz vendrá sobre ella, mas si no fuere digna vuestra paz se volverá á vosotros.	13. Et si quidem fuerit domus, digna, ingrediatur pax vestra super eam: si autem non fuerit digna, pax vestra ad vos convertatur.

[redacted]

Subscriptions.

Millard Fillmore

Danl Webster

H. Clay.

J. C. Calhoun

Winfield Scott, U.S. Army.

John A. Dix

William H. Seward

J. Van Buren.

D. S. Dickinson

Hamilton Fish

Bayard Taylor

Union College

Eliphalet Nott.

Robert Proudfit

John Nott.

Alonzo Potter

Jno A Yates

I W Jackson

Jona Pearson

—"—

Hamilton College

Simeon North

Chas Avery

H. Mandeville

Edward North

Anson J Upson

Harvard University

Jared Sparks.

James Walker

Henry W Longfellow

Benjamin Peirce

C. C. Felton.

University of Vermont

Worthington Smith

Joseph Torrey

Calvin Pease

Zadock Thompson

John Ludlow

University Phil

James Carnahan

Princeton Coll

Thomas Ritchie, Washington.

O. S. Fowler N. Y.

Benj. Hale Geneva Coll.

W. D. Wilson " "

T. Romeyn Beck

Pr. Bullions -

Caroline F. Orne.

A. Thacher, Yale Coll.

James Hadley " "

William Tully " "

S. G. Buckingham. Springfield.

Erastus Corning.

Edwin Croswell.